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*109. June 1851.
Sam. A. Green, M.D. of Boston.
(Class of 1851.)*

THE

MOTHER'S MAGAZINE.

EDITED BY

MRS. A. G. WHITTELEY.

PUBLISHED MONTHLY.

Know this ark is charm'd
With incantations Pharaoh ne'er employed,
With spells that impious Egypt never knew :
With invocations to the living God,
I twisted every slender reed together,
And with a prayer did every osier weave.

MRS. H. MOORE.

Let us consider one another to provoke unto love and good works.

ST. PAUL.

VOL. IX.

NEW-YORK:

S. WHITTELEY, BRICK CHURCH CHAPEL,
OPPOSITE THE CITY HALL.

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1841.

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THE

MOTHER'S MAGAZINE.

BY MRS. A. G. WHITTELEY.

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P R O S P E C T U S
OF THE
MOTHER'S MAGAZINE
FOR 1841.

The ninth volume of the Mother's Magazine commences with the number for January, 1841. The great object which this publication is designed to attain, is the early *physical, moral, and intellectual training* of children, through the instrumentality of enlightened and sanctified **MATERNAL INFLUENCE**. It is intended to be an appropriate medium of communication with Mothers, as far as its circulation may be extended, on all subjects pertaining to their duties and responsibilities *as mothers*. It is designed to furnish lessons of instruction to such mothers as may desire instruction; to suggest motives to fidelity in their appropriate work, and to present considerations of encouragement in the great business of training their children for usefulness, respectability, and happiness *here*, and for eternal felicity hereafter.

The terms of the publication will be the same as heretofore, viz.
ONE DOLLAR A YEAR, PAYABLE IN ADVANCE.

The entire set of the volumes, seven in number, neatly bound in cloth and lettered, can be furnished at \$7 the set, the binding included. A liberal deduction will be made to those who take ten sets or more. Single volumes will be sold for \$1 25.

Orders for the work, either from private families or from Maternal Associations, *with payment in advance*, will receive prompt and faithful attention. For others' sake, as well as our own, we would that the Mother's Magazine should have a prominent place in the library of every family.

The best and only testimonials that we wish to present, as to the merits of the publication, are found in the fact that, without the instrumentality of traveling agents, the number of its subscribers already amounts to between *ten and twelve thousand*.

New-York, Jan. 1841.

S. WHITTELSEY, Publisher.

1850, Jan. 8.
Gift of
Sam. R. Green, M.D.
of Boston.
(Class of 1851.)

THE
MOTHER'S MAGAZINE.

VOL. IX.

MAY, 1841.

No. 5.

For the Mother's Magazine.

CONVERSION OF CHILDREN.

NO. V.

"I know not what to think of him," said a pious mother, speaking of her little son about eight years of age. "Whenever I converse with him about his sins, and his obligation to love and serve God, he seems much affected, seems heartily sorry for his sins, and wishes above all things to be a follower of Christ. But these feelings last but a little while—he soon becomes as gay and thoughtless as ever. I know not what to make of it. Were I to judge of his character by the feelings he manifests when I converse with him, I should call him a christian; but those feelings are so readily lost, that I am afraid to indulge the pleasing hope."

This language is the language of many parents, and it distinctly points out that state of mind which lays the foundation of almost all cases of backsliding among children. We repeat it—and O that this truth might be treasured up in every memory—"It is because parents expect their children, if converted, to maintain a christian character without the aid of others, that there are so many cases of lamentable backsliding." They expect them to stand, yea, walk and run alone as soon as born.

The boy above-mentioned felt and acted right when the truth was before his mind. Very well, and what more do we expect in adult christians? In ascertaining whether a man is a christian or not, we inquire not how he feels towards Christ when he is not thinking of him, but how he feels when he *does* think of him; not whe-

ther he feels sorry for his sins when he loses sight of them, but whether he feels it while he is looking at them; not whether he is sensible of love to God while God is out of his mind, but whether the emotion is excited by a *view* of his character. It is only when the truth is *before the mind*, that the corresponding feelings are excited; and were the adult christian as incapable of *bringing* the truth before his own mind as is the child, he would be as inconstant as the child in his feelings and actions. It is because the adult possesses the power of self-direction, that he is able to maintain a consistent christian character with any considerable degree of steadiness and permanency.

The mother whose language has been quoted, possessed all the evidence that her boy's heart had been changed which she could reasonably look for in a child of that age. He exhibited the feelings of a christian when she presented the truth to his mind. If she exhibited the character of God, he loved and adored; if the sufferings of Christ, his gratitude was enkindled; if his own sins, he mourned and repented. Whenever any truth was presented to his mind the emotion appropriate to it was excited. The only subject of perplexity was, that so little *constancy* of feeling was manifested. Had he maintained the same state of mind from Monday morning till Saturday evening, which was seen in him while she conversed with him on the Sabbath, she would have had a good hope that he had been born again. *Had* he done this without the constant exercise of parental care in keeping the truth constantly before his mind, we are free to say, he would have been a *monster*. No child *can* do this. Children, as was said in the last number, act and feel with reference to visible, tangible objects; and if they are to be affected by invisible or spiritual objects, those objects must be presented to their minds by other persons. Let parents properly appreciate the impotency of their children in respect to the power of calling absent or spiritual objects before their minds, and then graduate their expectations accordingly. They will then be better able to satisfy themselves whether or not their children have been the subjects of regeneration.

The course of thought pursued in the last number, and thus far in this, will show us the *kind of watchfulness* necessary to be exercised over a converted child, that he may be kept in the constant exercise

of the christian graces. The general impression seems to be that, if a child is a christian, the parent has little else to do but to keep him away from strong temptation. Nothing could be more erroneous. We have seen that a penitent frame of mind must be maintained, or the christian, whether child or adult, will backslide. We have seen also, that the child, not being able to array the motives to repentance before his own mind, cannot, unassisted by others, maintain this penitent spirit. What then is to be done? Answer. *The parent must do that for the child which the child cannot do for himself.* Whenever the child sins, the parent must not wait to see whether he will repent of his own accord, but must improve the first favorable opportunity for bringing the motives to repentance to bear upon the conscience and heart of the child. Let the command of God which has been broken, be brought distinctly to view, the reasonableness of that command, the goodness of the being who gave it, and the consequences likely to flow from it. Then let the child be urged distinctly to acknowledge his sin to the parent, and to promise to go and humbly to confess it to God, and seek his forgiveness. Let the parent not give it up till the most unequivocal evidence of repentance has been exhibited. If one effort do not succeed, let another be made; for there is no safety for the child as long as one sin lies unrepented of on the conscience.

Were this course diligently and untiringly pursued with all converted children, how constant would be their growth in grace! How seldom should we witness a case of backsliding. And what eminent degrees of holiness would be attained before their entrance on the stage of action. But who does not know that such guardianship is seldom exercised over the lambs of the flock? And who, knowing this, can be surprised that there is so great instability in juvenile piety? And who, possessing this knowledge, will be discouraged from making efforts for the conversion of his children, because others when converted have been so unstable? As well might the diligent farmer be dissuaded from sowing his seed because his slothful neighbor failed to reap a full crop from a field exposed to depredations without fence or watch.

For the Mother's Magazine.

ATTAINMENTS SUPERIOR TO ACCOMPLISHMENTS.

M. De Tocqueville, in the second part of his *Democracy of America*, says, "Now that I am drawing to a close, after having found so much to commend in the Americans, if I were asked to what I attribute their greatness, I should say, to the superiority of their women." This certainly is well merited and just praise; and it ought to have the effect of stimulating American women to great efforts to sustain the high national character which they have thus attained abroad. And these efforts should be directed to the improvement of the rising generation, for by them will the reputation of this be either sustained or forfeited. When we reflect that every age and opinion is produced by that which preceded it, and is responsible only for that which follows it; is it not evident that the present generation must revert to the circumstances, culture, and training, by which their own characters were formed, and then ask themselves if the same causes are operating on their children, by which only similar characteristics can be produced? It is, however, much to be feared that the answer will be in the negative. For it must be evident to the commonest observer, that much more time and attention are devoted to the acquisition of accomplishments, to personal embellishments, and to fashionable amusements at present than formerly. It is now universally admitted that these pursuits add neither to the improvement of the heart or of the understanding; therefore it is not at all probable that the superior women, to whom De Tocqueville alludes, were those only who were trained to make an agreeable figure in society, or those who were conspicuous for elegance and taste. For as his own countrywomen excel in such matters, it would be idle to suppose that with his philosophical views of society, this branch of female education comprehended much of that superiority to which he ascribes such great results in this country. Is it not important then to inquire what influence these pursuits are likely to have on the rising generation? When we look at the fragile forms of the young females of large cities, the effect which seems most to be apprehended is, the deterioration of the species.

I had occasion a short time since to visit a school for young la-

dies of some celebrity, in which the general appearance of want of health was too obvious to be overlooked. I also observed the uniformity of figure which pervaded the whole school, from the assistant-teacher down to the youngest pupil. This uniformity consisted in round shoulders and a slender waist.

One would think a small waist the beau ideal of perfection in the human figure, when we see even health sacrificed to attain it. Yet is it not astonishing, after all that has been said and written on the subject of tight-lacing, by the physician and the physiologist, that the habit should so universally prevail? There is, however, one result of tight lacing, which, if generally known, would tend very materially to eradicate the evil. It is, that "among the numerous evils enumerated by the Germans as attributable to tight-lacing, is *"UGLY CHILDREN."* And when we look at the high shoulders and awkward figures, the pinched-up features and painful expression of countenance of the weakly-organized victims of tight-lacing, we must admit that the observation of the German is founded in truth.

What object in nature is so disagreeable and painful to the physiologist as the round shoulders and contracted chests of the youth of both sexes of the present generation? Disagreeable, because it violates symmetry and beauty; painful, because it is a certain evidence of a feeble organization, or of indolence and inanity; and, in either case, the precursor of a life of disease and suffering. May not most of our pulmonary complaints, early decay of the teeth, and sallowness of complexion, which is generally attributed to climate, be traced to this wretched habit of stooping; which, when contracted in early childhood, saps, to the foundation, the sources of health and vitality?

It is evident, from the structure of that portion of the human figure in which the lungs are situated, that it was the intention of the Creator that they should have free and full scope to perform their function—the vitalizing of the blood, by which a healthful action of body and mind is kept up. Now this position of stooping, while it contracts the lungs and impedes their action, leaves the system overloaded with sluggish humors; hence arise the inertness and propensity to sedentary habits of round-shouldered young people. And what a melancholy contrast do they not afford, to the gay and joy-

ous spirit of the healthy youth, in whom the very sense of existence is a positive pleasure?

Now who is, or ought to be accountable for all this mischief? Surely the mother. If from similar neglect in childhood she transmits a feeble constitution to her children, is it not her duty to discover and apply the means to remedy the evil? First, by strengthening and improving the general health by proper exercise and diet. Secondly, by enforcing, with the most rigid discipline if necessary, an upright position of the body in sitting and walking. Yet how is this to be accomplished by the unreflecting mother? when she cannot even see that in the form of the busts of her children the order of nature is reversed; and instead of a broad and well-expanded chest, straight back, and sloping shoulders, they have a narrow hollow chest, high shoulders, and a hemispherically-formed back; which configuration, if it involve no other *consequence*, is extremely inelegant and ungraceful. And if the mother could appreciate, and would prefer, symmetry and gracefulness of person to the mere extrinsic embellishments of dress, one tenth part of the time and attention which she bestows upon the latter might suffice, with the use of dumb-bells and proper training, to attain the former.

So much has been said on the subject of beauty unadorned, that any thing further may appear trite and unnecessary. Yet may there not be some error in the popular opinion of what constitutes beauty? Many persons think that it is a mere chance-gift of nature, unattainable by cultivation, and exclusively confined to outward perfection in form and feature. But how much more desirable and interesting is that species of beauty which emanates from the mind; the animated and ever-varying expression of countenance, that indicates a strong and active intellect, kind and sympathetic feelings, refined and delicate habits, which, when combined with the native charms of youth, give to the possessor an air of purity and loveliness that is almost celestial!

The object of this essay, however, is to show the effects which the present inordinate pursuit of accomplishments may have on the rising generation. In the following graphic description of a wise and observant physician,* the effects which they have already produced in England will be seen.

* Dr. Johnson's Economy of Health.

"Female education is more detrimental to health and happiness than that of the male. Its grasp, its aim, is at accomplishments rather than acquirements; at gilding rather than at gold; at such ornaments as may dazzle by their lustre, and consume themselves in a few years by the intensity of their own brightness, rather than those which radiate a steady light till the lamp of life is extinguished. They are most properly termed *accomplishments*; because they are designed to *accomplish* a certain object—MATRIMONY. That end, or rather beginning, obtained, they are about as useful to their owner as a rudder is to a sheer-hulk, moored head and stern in Portsmouth harbor; the lease of a house after the term is expired, or a pair of wooden shoes during a paroxysm of gout.

"The mania for *music* injures the health, and even curtails the lives of thousands and tens of thousands annually of the fair sex, by the sedentary habits which it enjoins, and the morbid sympathies which it engenders. The story of the sirens is no fable. It is verified to the letter!

'Their song is death, and makes *destruction* please.'

Visit the ball-room and the bazar, the park and the concert, the theatre and the temple; among the myriads of the young and beautiful, whom you see dancing or dressing, driving or chanting, laughing or praying, you will not find *one*—no, not ONE, in the enjoyment of health! No wonder, then, that the doctors, the dentists, and the druggists, multiply almost as rapidly as the pianos, the harps, and the guitars!

"The length of time occupied by music, renders it morally impossible to dedicate sufficient attention to the health of the body or the cultivation of the mind. The *consequence* is, that the corporeal functions languish and become impaired, a condition that is fearfully augmented by the peculiar effects which music has upon the nervous system. The nature and extent of these injuries are not generally known, even to the faculty, and cannot be detailed here. But one effect, of immense importance will not be denied, namely, the length of time absorbed by music, and the *consequent* deficiency of time for the acquisition of useful knowledge, in the system of female education. If some of that time which is now spent on the piano, the harp, and the guitar, were dedicated to the elements of science, or

at all events, to useful information, as modern languages, history, astronomy, geography, and even mathematics, there would be better wives and mothers than where the mind is *left comparatively* an uncultivated blank, in order to pamper the single sense of hearing! Mrs. Somerville has stolen harmony from the heavens as well as St. Cecilia! The time spent at the piano leaves not sufficient space for the acquirement of that 'useful knowledge,' which strengthens the mind against the vicissitudes of fortune, and the *moral crosses to which female life is doomed*, nor for the healthful exercise of the body, by which the material fabric may be fortified, and against the thousand causes of disease continually assailing it. I would therefore recommend that one half of the time spent in music should be allotted to bodily exercise, and to the acquisition of useful and ornamental knowledge, embracing natural and moral philosophy; and in short many of the sciences which man has monopolized to himself, but for which *woman is as fit as 'the lord of the creation.'*

If the preceding are the consequences of the present mode of female education in England, *where the vital system obtains*, what must be its effects on the highly nervous temperament of our own fair countrywomen? The answer will be found in the bills of mortality. It however would appear that the same mental activity and love of the beautiful which impels to the inordinate pursuit of personal accomplishments, is the source of that all-absorbing passion for dress which is so conspicuous in our highways, by-ways, and saloons. There are doubtless many young ladies who would be much mortified were they obliged to confess the amount of time and attention which they devote to acquiring, devising, and forming mere ornamental articles of dress. Time, which, if spent in a judicious course of reading and reflection, would fill their minds with beautiful and graceful images, open to their view sources of pleasure and happiness of which they could form no previous conception, and render them impervious to the many vexations to which vanity and ostentation are subject. It would also make them agreeable companions for men of sense, and in various ways conduce to the benefit and well-being of their own families. For their knowledge being extended, their judgments exercised and strengthened, they would better understand the method of rendering their homes pleasant and attractive to their fathers and brothers, and thus obviate the neces-

sity for their seeking recreation and amusement at those sources of many evils, the theatre and the convivial board.

The American women, possibly, are not aware of the numerous privileges which they enjoy, and the evil influences from which they are exempt; influences to which a large class of the women of Europe are subject; particularly in France, where many of the wives and daughters of the trades-people are confined to the desk or counter a great part of their lives; while in this country they are allowed to remain in the hallowed precincts of domestic *privacy*. To this humane and wise policy the Americans are indebted for their domestic comfort and happiness, as well as for the superior purity of the lives and manners of their women. And so long as this state of things continues, the future prosperity and security of this republic may with safety be predicted.

But to attain a great and good national character give the women attainments rather than accomplishments; point out to them their capabilities and responsibilities; let them know that they are responsible for the moral character of the rising generation, and also that it depends upon themselves whether they become the mothers of wise and virtuous, or foolish and vicious men; for, in the same degree as these qualities are *possessed and exercised by themselves* will their children *inherit and practice* them.

The following extract from the Life of Washington shows the power and influence of the mother in forming the character and *consequent* destiny of her child: "Before he was ten years old he was deprived of the example and guidance of an excellent father; but the judicious economy and prudent affection of his remaining parent provided for him instruction in the useful branches of knowledge, and above all, she trained him to a love of truth, and successfully cultivated that high moral sense which characterized his actions from his youth. There is no doubt that to the careful culture bestowed by his affectionate mother, the *goodness and greatness* of Washington are to be ascribed. And we will here call the attention of the reader to the fact which bears honorable testimony to the female character, that a large portion of the distinguished men whose names adorn the history of our country, were left to the care of their widowed mothers at a very early age."

"This tells to mothers what a holy charge
 "Is theirs—with what kingly power their love
 "Might rule the fountain of the new-born mind;
 "Warns them to wake at early dawn, and sow
 "Good seed before the world doth sow its tares."—*Mrs. Sigourney.*

Let the careless, indolent mother reflect well upon this, and feel assured that "nothing great was ever attained with ease," and that the sons of such mothers are never heard of beyond their generation, except for evil. Let also the gay votary of fashion remember, that "the loftiest, the most angel-like ambition, is the earnest desire to contribute to the rational happiness and moral improvement of others. If she can do this, if she can smooth the path of one fellow-traveller, if she can give one good impression, is it not better than all the triumphs that fashion, wealth or power ever attain?"

H. P.

For the Mother's Magazine.

AN APPEAL TO GIFTED WOMEN.

DEAR MADAM,

In the application you have made to me occasionally, to furnish some practical thoughts and reflections bearing on the object of your extensively useful periodical, you have the willing response of my inclination: were my ability equal, I might hope to contribute much to the utility of your publication.

Many thoughts often suggest themselves to me on this most interesting of subjects; *maternal influence* and responsibility. When we reflect on these in all their extended bearings, we know not where to find their limits. They are not only felt in all the relations of life, and interests of society, but carry us beyond the bounds of time to the grand retributions of eternity. Under such impressions, one not much accustomed to concentrated thought, or critical attention to style, may well feel it presumptuous to assume the responsibility of authorship, though on a limited scale. I would, through your pages, make an appeal to more highly gifted women, who fill the sacred relation of mothers, to lend their thoughts on those subjects which

their experience furnishes for the good of others. Those, who have carefully studied the character of children, and who have conscientiously striven to adapt parental care and discipline to these respectively, might aid and benefit many in the same relation, who have never yet learned thus to reflect or practise.

The human character is a most complex thing. When we talk of education, we consider it in two general views, intellectual and moral; the culture of the mind and heart. But, when we look at all the circumstances in which these are called into action, we find an infinite variety of points, which require separate attention. In the first development of the mental powers and faculties, each seems to require distinct training; and if carefully scrutinized, may each be found capable of much higher improvement than is generally aimed at.

The memory, for instance, one of the first faculties to be exercised, might be cultivated to much greater extent if scrupulous attention were paid to giving *clear* and *definite* ideas on every subject as presented to infantile perceptions. In place of which, the errors of infant judgment are not only *not corrected*, but erroneous impressions left, and not unfrequently *made*, by wilful and irrational misrepresentations of simple truths. Thus there is an early confusion of ideas which greatly impedes the exercise of the memory. If infant *reason* is not instructed as far as it will go, vague impressions must float in the mind, which cannot find a resting-place in the memory. The perception of *truth* may at a very early period be conveyed to the mind. This demands, on the part of the parent, the most rigid adherence to its laws; the avoidance of inconsistency between precept and practice, promises and fulfilments.

The *imagination* of a child, at a very early period, comes into exercise. And here the most scrupulous caution should be observed in regard to all the images presented to them of *unreal* things. Among the first of children's sufferings, are those which arise from superstitious fears. At how early a period may an ignorant and indiscreet domestic occasion this evil! A nervous sensibility is thus created in regard to seen and unseen objects. The education which is to guard against, or counteract, such a tendency, has an important influence on the future character and happiness of the child. Firmness and fortitude, as well as calm serenity of mind, may be

thus implanted; and the mind thus strengthened, will exhibit a consequent firmness of purpose and action, that vacillating turn of mind which we often see resulting very much from timidity and irresolution.

It is superfluous to observe, that a mind ill tutored is much less happy than that which, being early disciplined, acquires more speedily the power of *self-control*. The decided negative of a parent puts to rest at once that uneasy hankering of desire which is the source of so much of a child's uneasiness. The same authority which silences importunity, teaches the child to subdue the feeling of *useless regret* for what has been denied, or lost, and is irrecoverable, or past and irreparable; and disappointment of anticipated pleasure. It must be evident that such discipline must go far not only to promote the happiness of childhood, but to secure for future life a superstructure firm and lasting, proportioned to the foundation thus laid.

But I find, whilst only intending to call for the thoughts of others, I have been unwittingly led to prefer my own. They are, however, but a few crude ideas, which may lead others to more enlarged and matured reflections on these and many other points connected with this inexhaustible subject.

There are *two subjects* which I will propose to the readers of your Magazine, which may call forth some useful thoughts. The one is "the most judicious course to be pursued by parents in the higher ranks of society, who, whilst they would not attempt or wish to withdraw their children from that sphere in which Providence has placed them, would yet guard them from the snares and fascinations of society and public amusements."

The other, "what scheme of education can be best devised to prepare women for the vicissitudes of fortune, so as to acquire a respectable independence when bereft of the affluence in which they had been reared?" And what resources does the present state of society afford?

For the Mother's Magazine.

ON PUBLIC AMUSEMENTS.

Many christian parents seem to be utterly at a loss to determine what kind of public amusements are safe and lawful for their children, and often urge us to furnish some hints which shall aid them to form a correct judgment on so important a theme.

Miss Hannah Moore, in her "Strictures on Female Education," has a chapter on Public Amusements, which we recommend to the attentive perusal of all conscientious parents. But as this work may not be within the reach of many of our readers, we have taken the liberty to select from the chapter referred to, a few of her most prominent thoughts and suggestions, which will be chiefly conveyed in her own language. She says it is in the choice of amusements that we are able in some measure to get acquainted with the real dispositions of mankind. In their *business* their path is in a good degree marked out for them by others; but in their pleasures the choice is voluntary, the taste is self-directed, and of course the habitual state, the genuine bent and bias of the temper, are most likely to be seen in those pursuits which every person is at liberty to choose for himself.

She says, when a truly religious principle shall have acquired such a degree of force as to produce a conscientious and a habitual improvement of time, it will discover itself by an increasing deadness to those pleasures which are interesting to the world at large.

A mother, under the predominating influence of such a principle, will begin to discover that the same thing which in itself is innocent, may yet be comparatively wrong. She will begin to feel that there are many amusements and employments which, though they have nothing censurable in themselves, yet if they be allowed to entrench on hours which ought to be dedicated to still better purposes, or if, by softening and relaxing her mind and dissipating her spirits, they so indispose her for better pursuits as to render subsequent duties a burden, they become in that case clearly wrong for her, and for her children, whatever they may be for others.

If recreations be cultivated to the neglect of severe studies and serious duties, or disqualify the mind for religious exercises, it is an intimation that they ought not to be indulged, and it is a part of

christian circumspection to inquire if the time devoted to amusements ought not to be abridged.

A tender conscience will never lose sight of one safe rule of determining, in all doubtful cases : if the point be so nice that though we hope, on the whole, there *may* be no harm in engaging in it, we may at least be always quite sure that there *can* be no harm in letting it alone. The adoption of this simple rule would put an end to much unprofitable doubt and inquiry.

The principle of being responsible for the use of time once fixed in the mind, the conscientious christian mother will be making a continual progress in the great art of turning time to account. She is not contented to spend a large portion of her time harmlessly ; it must be spent profitably also. As her views become new, so her temper, disposition, tastes, actions, pursuits, choice of company, choice of amusements, are new also : her employment of time is changed, her turn of conversation is altered : " old things are passed away, all things are become new." For while people are contending for a little more of this amusement, and pleading for a little extension of that gratification, and fighting in order that they may hedge in a little more territory to their pleasure-ground, they are exhibiting a kind of evidence against themselves, that they are not yet " renewed in the spirit of their mind."

Many persons do not seem to understand the true genius of christianity ; they do not consider that the tendency of the Gospel is to infuse such a spirit of holiness as must be utterly incompatible, not only with customs decidedly vicious, but with the very spirit of worldly pleasure. They do not consider that christianity is a new principle infused into the heart by the word and Spirit of God : out of which principle will invariably grow right opinions, renewed affections, correct morals, pure desires, heavenly tempers, and holy habits, with an invariable desire of pleasing God, and a constant fear of offending him. The real christian whose heart is thoroughly imbued with this principle, can no more return to the amusements of the world than a philosopher can be refreshed with the diversions of the vulgar.

When the subject of amusements happens to become the topic of conversation, instead of addressing severe and pointed attacks to our friends, or to our children, on the sin of attending places of

diversion, would it not be better first to endeavor to excite in them that principle of christianity with which such diversions seem not quite compatible : as the physician, who visits a patient in an eruptive fever, pays little attention to those spots which to the ignorant appear to be the disease, except indeed so far as they serve as indications to let him into its nature, but goes straight to the root of the malady. He attacks the fever, he lowers the pulse, he changes the system, he corrects the general habit : well knowing that if he can but restore the vital principle of health, the spots, which were nothing but symptoms, will die away of themselves.

In instructing others, we should imitate our Lord and his apostles, and not aim our blow at particular corruptions ; but making it our business to convince our children that what brings forth the evil fruit they exhibit cannot be branches of the true vine, we thus pursue the only method of producing universal holiness.

Before taking leave of those amiable and not ill-disposed parents, who complain of the rigor of human prohibitions, and declare they meet with no such strictness in the Gospel, I would ask them, with the most affectionate earnestness, if they can conscientiously reconcile the attendance of their children at places of public amusement with such precepts as the following : “ Redeeming the time ;” “ Watch and pray ;” “ Watch, for ye know not at what time your Lord cometh ;” “ Abstain from all *appearance* of evil ;” “ Set your affections on things above ;” “ Be ye spiritually-minded ;” “ Crucify the flesh with its affections and lusts !” And I would venture to offer one criterion, by which the persons in question may be enabled to decide on the positive, innocence and safety of such diversions ; I mean, provided they are sincere in their scrutiny, and honest in their avowal. If, on their return at night from those places, they find they can retire and “ commune with their own hearts ;” if they find the love of God operating with undiminished force on their minds ; if they can “ bring every thought into subjection,” and concentrate every wandering imagination ; if they can soberly examine into their own state of mind ;—I do not say, if they can do all this perfectly and without distraction : (for who almost can do this at any time ?) but if they can do it with the same *degree* of seriousness, pray with the same *degree* of fervor, and renounce the world in as great a *measure* as at other times ; and if they can lie down with a peaceful consciousness

of having avoided, in the evening, "that temptation" which they have prayed in the morning "not to be led into," they may then more reasonably hope that all is well, and that they are not speaking false peace to their hearts. Again, if we cannot beg the blessing of our Maker on whatever we are going to do or to enjoy, is it not an unequivocal proof that the thing ought not to be done or enjoyed? On all the rational enjoyments of society; on all healthful and temperate exercises; on the delights of friendship, arts, and polished letters; on the exquisite pleasure resulting from the enjoyment of rural scenery and the beauties of nature; on the innocent participation of these, we may ask the Divine favor—for the sober enjoyment of these, we may thank the Divine beneficence; but do we feel equally disposed to invoke blessings or return praises for gratifications found (to say no worse) in levity, in vanity, and waste of time?

For the Mother's Magazine.

THE BAPTISM.

Where is it mothers learn their love?
 In every church a fountain springs
 O'er which the eternal Dove
 Hovers on softest wings.—*Keble.*

The Valley of Elms has often awakened the admiration of the traveller as he came suddenly upon it, in its quiet loneliness; it seemed a place so sheltered, that those who dwelt there could know nothing of the storms which agitate the world; so retired and so beautiful was it, that one might have supposed nature had formed the spot in one of her gentlest moments.

As the valley opened at the south, a range of mountains was discovered stretching far away until its wavy outline was lost in the distance. In the centre of the green stood the old-fashioned church,

"Whose silent finger points to heaven,"

while the dwellings of the inhabitants gleamed forth through

the rows of elms, whose long and graceful branches but partially concealed the abodes they adorned. These ancient trees were regarded with veneration by the people, as intimately associated with the memory of their fathers, whose hands had planted them, and from their profusion and beauty had given a name to this lovely spot.

A Sabbath had dawned upon the quiet valley—the early birds had chanted their matin song—the “unfolding morn” ushered in a glorious day—spring was shedding beauty and gladness through nature, and the heart instinctively sympathized with the outward world.

The bell sent forth its solemn tone—an invitation to sinners to come up to the house of God and hear the words of truth—the offers of reconciliation and pardon from the Crucified; its welcome to the souls whose peace was made, and whose hope was based on that sure foundation which could not be moved, and could support them, amidst the trials of earth, teaching them to look to the home above as a place of rest.

From all the valley-homes came many, answering its summons—many aged persons, who felt their days of earthly existence were few, were anxiously hastening to the sanctuary where they might once more hear of “Him who had loved them,” and whose hand had led them in safety thus far on their pilgrimage through this lower world, and would finally conduct those who were “faithful unto death” to that better land where

“Everlasting spring abides.”

Parents were silently going up to the temple, there to learn how to bring up their families in the nurture and admonition of the Lord—and groups of children followed, wishing to learn more of Him, who, when on earth, blessed such as they.

The last tones of the bell had died away—the worshippers were gathered in their “place of prayer”—the blessing of Him who filleth earthly temples with his presence was invoked—the breath of praise ascended, and then the pastor took his place by the baptismal fount, waiting to perform the holy office. A young mother approached the altar—bringing her first-born to offer to her God; at her side was the father of her babe, and

beautiful was the group as they stood silently together. The parent offered his child—"Charles, I baptize thee, in the name of the Father, and of the Son, and of the Holy Ghost," fell from the lips of the pastor—and the mother, as she folded her sweet flower to her bosom, felt that she was blest.

"She joys that one is born
"Into a world forgiven,
"Her Father's household to adorn,
"And live with her in heaven."

It was a happy moment for the pastor as one group after another approached, and five sweet "human flowers" were laid by the toil-worn hand upon the altar of God—their fragrance had ascended on high, mingled with the incense of prayer; all was quietness; not a sound had escaped the lip as

"The life-giving stream
"Touch'd the tender brow,"

and each mother, as she received her child on whom Christ's seal was set, prayed that the soul might be sprinkled with the blood of the Lamb, the Mediator of the new covenant, for she felt that unless the *heart* wore the impress of the cross, the outward sign availeth nothing.

Many hearts had been deeply interested in the scene—many, who could sympathize with Coleridge, who said he could never see an infant offered for baptism, lying in the arms of the bishop, without being affected to tears. Strange that the sight of a child,

"A few calm words of faith and prayer,
"A few bright drops of holy dew,"

should move us thus, awakening a world of thought and feeling—but so it is, and a reflecting mind cannot but image forth the *future* of the being whose life is just begun—perhaps to be a toiler on the world's sea, buffeting its waves, enduring its storms, subjected to change and disappointment, and sinking at last beneath its whelming waters; or it may be that life will be a happy voyage, and that after blessing many by kindly aid,

the traveler shall reach at last a bright haven of rest laden with eternal riches.

The pastor came before his flock with that new commandment of Christ, "Love one another;" an admonition which cannot be too frequently enjoined, and the practice of which will serve to bind christians more closely together; the practical remarks upon the words of our Saviour were well adapted to the ordinance which followed.

Christian hearts were gladdened on beholding several persons, who had chosen the Crucified as their Master, come forward to take upon themselves the vows of eternal obedience; three were yet in the morning of life, and two, whom a holy bond had before united, were now truly *one* in Jesus, henceforth to travel together as fellow-helpers in the Lord. All who loved the Saviour were kindly invited to come to the sacred board, and obey his last command: many obeyed the summons.

Among the communicants in the immediate vicinity of the pastor, sat a mother with an infant in her arms—it was Mrs. R——, whose child had been first offered in baptism; there was something beautifully touching in thus bringing her babe to the table of the Lord on the same day in which she had given him up to her Saviour in covenant obligation. It seemed to say, "I would consecrate him to the *temple-service*; the *church* is to be his sphere of action, and I would that his course should early begin; to-day does he take his first lesson in that school where he must practice self-denial, patience, obedience—all the fruit of *love*." Indeed it seemed as if she must have more than usual confidence in the good temper of her child, or in her own powers of government to retain him as long, and her expectations were not disappointed.

Among those who looked upon this interesting scene, was a stranger who had been deeply affected by the circumstances of the morning—when the name of Mrs. R——'s babe was pronounced, the deep fountains of the stranger's heart were unsealed, and silent tears told of the mournful memories which the soul was gathering from the past; that charmed name called back one who had long been among the angels in heaven—and she lived over, in memory, those sweet hours when her first-born

son had dwelt with her here, until he was taken from her arms to those of her Saviour. In that paradise of God she knew that her beautiful flower would bloom for ever, and could now by *faith* rejoice in his early removal, since he was free from the blight of sin and the touch of sorrow, which had well nigh withered her own heart. As the stranger sat near Mrs. R—— she watched her every movement, and truly could she sympathize with the young mother in all her new and strange feelings, her doubts and hopes. The service of the sacrament commenced; the blessing was pronounced, when the attention was attracted by another circumstance of interest. Before Mrs. R—— was standing a venerable man, whose appearance added to the poetry of the scene; his brow, calm as that of a child, wore the signet of the soul's peace; the hand of time had encircled it with the silvery locks, to him emphatically the "crown of glory." His eye rested on the babe which was lying quietly in the arms of its mother. In that glance might be read, "thou art sealed for heaven, the Lord hath chosen thee, young 'soldier of the cross,' thou shalt go into distant lands to plant its standard; wheresoever it be, a blessing shall follow thee: light shall spring out of darkness; the day-spring from on high shall visit those regions; thou shalt turn many to righteousness, and thus thou shalt shine in heaven for ever; *there* thou shalt meet my beloved child, the gentle, the early-called, who laid down her life in the Lord's service on missionary ground." And could he have spoken to that young mother, he would have said, "Watch over the treasure entrusted to your care by God: He looks that it should *gain* in your hands; and when he calls for its use, he will expect to find it increase far beyond its present value; not that the precious gem enclosed there can ever be made *more* precious, but outward circumstances can add to its brightness, that its light may guide others. Let your prayers be fervent and frequent, that you may faithfully perform your duty, and great will be your reward."

The bread, reminding us of that body which was broken for sin; the sacred cup, endeared as being the emblem of that precious blood shed for man's redemption, had been partaken by that gathered band of christians, and each one had thus renewed

the pledge to live for Christ. Many hearts had recalled the image of the beloved pastor who had once ministered to them in holy things; and whom Jesus had called home, leaving the flock for a time without a shepherd. With what a great cloud of witnesses were those worshippers surrounded, of the venerable and holy, who had gone up to serve in the upper temple!

The solemn rite closed with a hymn of praise, which in

“Dundee’s wild warbling notes arose.”

Through all the service, a low sweet tone, like murmured music, was mingled with the voice of prayer and song of praise. It was the outbreathing of that child’s happy heart; it fell on the ear like the whisper of a seraph who had winged its way to earth and alighted on this consecrated spot, that it might bear back a blessed record of this day to God. Oh, how many ministering spirits *were* there in waiting, we know not—and how should *we* live, upon whom the eye of the Eternal rests, and those holy angels are watching!

That vernal Sabbath will long live in the memory of those who united in its blessed privileges; and calm and beautiful as was its course and its close, so may the life and the departing hour of that child be, who had so interested all hearts. M.

ON LYING.

Selected.

The first sin that was ever committed in the world was the telling of a lie. A falsehood whispered by Satan in the ear of Eve led the way for all the guilt and shame with which the earth has since been cursed. The devil evidently regarded it as his trump card—the one which was more destructive in the work of infamy than any other that could be found in his infernal regions; and on all occasions when extraordinary mischief was to be perpetrated, this has been his first card to play. He has never forgotten, that with

this he turned Paradise into a howling wilderness. The experience of four thousand years has shown him that if he can so far corrupt the heart of man or woman as to induce them to tell a deliberate lie, they are prepared for any iniquity, and all he has to do is to mark his initials upon them, for they are his servants.

It is no wonder that men with a high sense of honor regard a lie as the meanest and worst vice of which any being in human form can be guilty; and that the imputation of having spoken untruth, is considered the very highest provocation for calling the offender to the field of mortal combat. The vice of lying evinces such a total depravity of heart, such an entire absence of all the finer and nobler feelings of our nature, such a close attachment to vileness, such inbred baseness and insensibility to shame, that one who indulges in it may well be considered as out of the pale of humanity. The devil exhibited a due regard for correct taste, when, as he was about to approach the first woman with a lie, he laid aside the form of even a fallen angel and assumed that of a snake—the most loathsome of reptiles—the most hateful of all created things.

The extent of evil which society endures in consequence of this vice is not appreciated; for it does its cowardly work in the dark; it hides behind doors; it whispers through key-holes; it creeps up behind you on tip-toe; it strikes not your body, but that which is dearer, your reputation; it shrugs its shoulders, shakes its head mysteriously; utters "diabolical hints and damnable inuendoes." You know not where to meet it; while you feel most secure, conscious of innocence and stainless purity, the stealthy fiend may be fixing

A spot on your honor, a blast on your fame.

When the highwayman presents a pistol to your breast, you know your danger, and can defend yourself; burglars, thieves, and all daring criminals may be guarded against; there is the virtue of boldness in their action, and you can trace them by the property which they carry off, by the instruments which they use, and in many other ways. Not so with liars; they plot the injury which they mean to inflict while grasping the cordial hand of unsuspecting friendship, and stab at your reputation while the kiss of feigned affection is yet burning on their lips. Could the ingenuity and malice of Satan have invented a fouler crime with which to curse the human race than this?

But as this is the worst degree of vice on the catalogue, so it has degrees itself—some kinds of lying being much worse than others, so far at least as the effect upon society is concerned. For instance, a bold and bare-faced lie, uttered before the public from a responsible source, may be met, refuted, its author disgraced, and its effects destroyed. But it is the secret lie, that which is carried from ear to ear by some busy tale-bearer; some envious wretch who “pines and sickens at another’s joy; some malicious hag whose appetite is never satisfied except when making ‘hellish meals of good men’s names’”—it is such lies spread through families and social circles, which constitute the worst degree of the worst vice. They kindle suspicions, excite jealousies, wither reputations, break the ties of friendship, and produce sorrow and misery at which the most malicious enemy of human happiness might be gratified. If there is any thing that reconciles us to the literal idea of a lake that burns with fire and brimstone, it is the fact that liars only are promised a plunge into its burning billows.

Our space will not permit us to give this subject as large a practical application as we at first intended. We therefore leave out of view the connection it might be supposed to have with many political and public affairs, and confine ourselves entirely to its moral aspect. It is of more importance to the welfare of society than may at first be supposed. More regard should be paid to it in the education of the young. They should be taught, as soon as they can understand any thing, that lying is the very worst of vices. The first lesson which every parent should impress upon his children should be never to utter a falsehood. He should tell them that it was the most distinguishing trait in the early life of the great and good Washington, that he began the world with a determination always adhered to, of speaking the truth; while the devil began his career in the world by telling the first lie. We never knew or heard of a bad man in any respect who always told the truth. We should consider it the duty of the executive power, always to pardon any one sentenced for crime who would not lie; while we should suspect any one, no matter how high his standing, if he were addicted to this monstrous vice. As lying was the first sin introduced into the world, leading the way for all others, some believe if it could be banished out of the world, all its followers would go with it, leaving the human race innocent and happy.

THE MATERNAL MEETING.

THE MATERNAL MEETING.

How sweet and sacred is the hour
 To christian mothers, as they meet,
 With hearts united, to present
 Their off'rings at the Saviour's feet.

It is not gold nor costly gems,
 Odors nor spices rich and sweet ;
 But gifts more precious to our hearts,
 We lay before the mercy-seat.

With anxious fear and trembling hope,
 We bring these children of our love,
 To yield them wholly to his will,
 The Lord of earth and heav'n above.

But hark ! a cheering voice is heard,
 Its tones like music sweetly sound,
 It bids each anxious fear depart,
 And hearts long sad with hope abound.

List ! 'tis the Saviour's gentle voice,
 He calls young children to his breast,
 He kindly folds them in his arms,
 And bids them be supremely blest.

And may we hope that thou wilt grave
 These names upon thy wounded heart ;
 And wilt thou deign to call them thine,
 Nor let them e'er from thee depart ?

And may they serve *thee* while they live,
 And love thee with unchanging love ?
 And when their days on earth are done,
 Then may they dwell with thee above.

O love divine ! we leave them here,
 Low in the dust before thy feet ;
 We ask not honor, wealth nor *life*,
 But for *thy glory* make them meet. Q.

TO SUBSCRIBERS.

It is the wish of the Publisher of the MOTHER'S MAGAZINE to have the accounts for the previous volumes cancelled with as little delay as possible. All subscribers who are in arrears are therefore requested to embrace the first convenient opportunity to remit the amount still due on their respective subscriptions. If practicable, the advance pay for the next volume may also be included. It is hoped that prompt attention will be paid to this request.

To obviate the difficulty that may occasionally occur in remitting payments for one or two years, we repeat the suggestion that an addition be made for one, two, or three years *in advance*, as the case may be, so that a five or a ten dollar bill may constitute the remittance. When there may be but two or three subscribers in a place, it is presumed that a little effort on the part of the friends of the Magazine will at once remove the difficulty referred to, and successfully extend the circulation of the Magazine.

✉ We purpose to send out our bills, from time to time, as circumstances may permit, to such of the subscribers for the Magazine as are in arrears, in regard to payment for the present or preceding volumes.

✉ In order to facilitate the transmission of money for the Mother's Magazine, we publish the following notice from the Postmaster-General :

Remittances by Mail.—"A Postmaster may enclose the money in a letter to the publisher of a newspaper to pay the subscription of a third person, and frank the letter, if written by himself; but if the letter be written by any other person, the Postmaster cannot frank it."

✉ Postmasters and others who return numbers of the Magazine to the Publisher, are requested to mark, on the envelope, the name of the Post Office from which the numbers are returned.

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- I. The Mother's Magazine is a monthly periodical, of twenty-four pages.
- II. The price of the Magazine is One Dollar a year, (or for twelve numbers) payable in advance.
- III. Such subscribers as do not pay up arrearsages, and give notice to the publisher of a desire to discontinue taking the work, are, agreeably to law and common usage in regard to periodicals, responsible for payment while it is sent.
- IV. New subscribers may commence with any number they choose, on sending payment for a year.
- V. Ladies, in different churches and congregations, who are willing to act as Agents to promote the circulation of the Magazine, and procure subscribers in their immediate neighborhoods, may, if they desire it, receive every sixth copy to circulate among mothers who may be themselves unable to become subscribers.

Agents and correspondents are requested to be particular in giving the address of subscribers. The post-office, county, and state, should be distinctly specified.

Post-masters are hereby authorized to receive and forward payments to the publisher, to whom receipts will be returned.

Letters, *post-paid*, may be addressed to the publisher, Rev. S. Whitteby, Brick Church Chapel, opposite 160 Nassau-street, New-York.

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Mrs.

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THE

MOTHER'S MAGAZINE.

BY MRS. A. G. WHITTELEY.

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PROSPECTUS
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MOTHER'S MAGAZINE
FOR 1841.

The ninth volume of the *Mother's Magazine* commences with the number for January, 1841. The great object which this publication is designed to attain, is the early *physical, moral, and intellectual training* of children, through the instrumentality of enlightened and sanctified **MATERNAL INFLUENCE**. It is intended to be an appropriate medium of communication with Mothers, as far as its circulation may be extended, on all subjects pertaining to their duties and responsibilities *as mothers*. It is designed to furnish lessons of instruction to such mothers as may desire instruction; to suggest motives to fidelity in their appropriate work, and to present considerations of encouragement in the great business of training their children for usefulness, respectability, and happiness *here*, and for eternal felicity hereafter.

The terms of the publication will be the same as heretofore, viz.
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Orders for the work, either from private families or from Maternal Associations, *with payment in advance*, will receive prompt and faithful attention. For others' sake, as well as our own, we would that the *Mother's Magazine* should have a prominent place in the library of every family.

The best and only testimonials that we wish to present, as to the merits of the publication, are found in the fact that, without the instrumentality of traveling agents, the number of its subscribers already amounts to between *ten and twelve thousand*.

New-York, Jan. 1841.

S. WHITTELSKY, *Publisher.*

THE
MOTHER'S MAGAZINE.

VOL. IX.

JUNE, 1841.

No. 6.

For the Mother's Magazine.

CONVERSION OF CHILDREN.

NO. VI.

In accounting for the frequency of religious declension among children, we will notice but two additional causes. One is, *an attempt for insufficient reasons to tear away the hope of a child.* We ought not, it is true, to encourage a hope that is without foundation; but neither ought we, on account of occasional delinquencies, endeavor to remove the hope of one who has, at any time, given satisfactory evidence of a change of heart. Children naturally repose great confidence in what older persons say. It is an easy matter to shake the confidence of a child that affords the very best evidence of conversion. All that it is necessary to do is to say, when you detect him in a fault, "I cannot think you would have done this had you been truly a christian." Let similar language be used a few times, and it will not be long before he will give up all hope and come under the influence of that desperation which completely exposes the subject of it to the unbroken influence of temptation. Many a child, it is to be feared, has thus been abandoned to the dreadful effects of long-continued and hopeless declension, who, by the employment of proper means, might have been kept advancing in a path of constantly increasing light and usefulness. Most cases of religious declension, it is believed, have their origin in feelings of discouragement.

The other cause of declension alluded to, is the *practice of ex-*

cluding children from a participation of the peculiar privileges of the church. It is a very general practice—so general as to be almost universal—to exclude children from the church, however clear the evidence of their conversion, until they are at least from twelve to fourteen years of age. Hasty admissions to the church cannot be too much deprecated, and a longer time is undoubtedly required to enable us to decide upon the evidences afforded by children, than is necessary in the case of adults. Still, after a sufficient time has elapsed to enable us to judge of the nature of the apparent change, and the child continues to afford satisfactory evidence of having been born again, what good reason can there be for longer refusing him a seat at the sacramental board, and for bidding him publicly to profess his attachment to Christ? If the adult christian needs the visible emblems of his Lord's body and blood to sustain his faith, and languishes when for a long time they are placed beyond his reach, how can we expect children who are influenced so much more than adults by sensible objects, to hold on their way unfalteringly when deprived of this privilege? The adult who refuses or neglects to assume the responsibility of a public confession of his allegiance to Christ will soon backslide. Why, then, should we expect any other result in the child who is refused a place in the visible church. His perseverance in such circumstances would violate all the laws of analogy.

We have now said what we intended to say concerning the instability of juvenile piety. *Less* we could not well say and do justice to the subject, and *more* we would fain hope is not necessary. It is evident that little could be accomplished by any effort to persuade christians to labor for the conversion of children while the impression was general that the object cannot be reached, or, if reached, cannot be retained. The almost universal belief that no confidence can be reposed in early conversions, broke the force of every argument and every exhortation. The parent, when urged to labor for the conversion of his child, sighed, and wished he *could* do so with any hope of success. Efforts, therefore, were necessary for the removal of this obstacle, that the way might be clear for the presentation of motives. How far success has attended this attempt, is best known to those who read.

The reader is requested to review, with us, the ground passed over,

and then say whether or not the difficulty suggested at the outset has been fairly met and removed. It was said, "We have seen so many who, after having given good evidence of conversion, have in a short time ceased to afford that evidence and become as bad as ever, that we feel no encouragement to labor for early conversions, and can have but little confidence in them." We have endeavored to account for the existence of this difficulty. After having admitted the probability that there are more cases of false hope among children than among adults, and having shown that this is so mainly because so little effort is made to explain to them the fundamental doctrines of the Bible, we remarked,

1. *That many of those children, who are looked upon by their friends as having gone back to the world, do still continue to afford satisfactory evidence of a change of heart.* The friends do not appreciate the evidence afforded on account of mistaken views as to what may be expected of a converted child. This failing to appreciate existing evidence, results in the discouragement of the child, and that in his backsliding.

2. *That many children have been subjects of a saving change, in whom the best judges cannot recognize any distinct marks of the existence of piety.* They have backslidden, and they have done so for the want of that watchfulness on the part of those who have the care of them, which is absolutely essential to their preservation. To preserve from backsliding, a penitent frame of mind must be maintained. But the mental powers of the child are not sufficiently developed to render it capable, without the aid of adults, of so employing the means of grace as to maintain this penitent spirit. For this deficiency, the diligence of the parent *ought* to be such as to compensate, *but is not.* Efforts, too, are often made, for insufficient reasons, to tear away the hope of the child. This brings on despondency, and leaves the child exposed to the unbroken influence of temptation. The converted child is also excluded, if very young, from participating in the peculiar privileges of the church, although he really needs them more than the adult.

We close with three questions.

1. Are not the reasons given sufficient to account for the existence of all that instability of which we complain?

2. Are not the causes of this instability such as admit of an easy removal?

3. If parents will inform themselves in regard to the means necessary to preserve their children from backsliding, and are willing to employ those means, need they be discouraged in laboring for their conversion?

For the Mother's Magazine.

A DAUGHTER CONSECRATED TO MISSIONARY LABOR.

"And the prayer of faith shall save the sick."—James, 5 : 15.

Miss K. had devoted herself to the cause of missions, and was expecting in a few months to be united to Mr. L., who was accepted by the A. B. C. F. M. as a foreign missionary. Her father was a minister of the Gospel, and resided in the town of E. State of N. Y. She had spent much time in the parish, and had greatly endeared herself to all the friends of Christ. Some of the pious ladies of that parish had met for prayer, and at the close were talking about making arrangements to aid Miss K. in her missionary outfit. But how astonished and grieved were they, when their minister came in, who had just returned from the former parish, and said, "Our sister K. instead of going on a foreign mission, is probably going soon to heaven." She was sick of a fever nigh unto death.

Fervent prayer was immediately offered up in her behalf, and continued to be in many a closet, and around many a family altar. Other physicians were sent to see her, and consult with those in attendance. But the prospect of her recovery became more and more dark. Saturday evening came, and news reached the village that all hope of her life was gone. We met at the consecrated place of prayer, and our united and fervent supplications rose to heaven, that the life of Miss K. might be spared, for the cause of Christ and the good of the heathen. On the Sabbath, earnest prayer was offered up in the congregation for the same object. Monday morning came and Miss K. was still alive, but no hope of her recovery remained, except in the bosom of those who had asked, in the name of Jesus, that she might live for the good of the church.

and the glory of God. We went and stood by her bed: her mind was wandering, she talked about Christ and his cause, of the heathen, and the pleasure of telling them of Jesus. "I shall go there," said she, "on the wings of the wind, and the Lord will go with me."

When her paroxysms of fever ceased, she would sink, and then her friends would gather around, expecting each breath would be her last. The physicians said she could not live, still some felt that there was one Physician greater than they all.

At evening a number of persons came in to see her die. We gathered into an adjoining room, leaving her with a single attendant, and bowed once more before the God of Heaven. There were her father and mother, who all along, up to that moment, had felt a secret wish that something might turn up to prevent their daughter from going on a foreign mission. A minister led in prayer. He loved his sister for the love she bore to the cause of Christ, and from the first he had not ceased to pray that God would spare her life. It was a solemn moment—all seemed to pray. God was near; the room was full of his presence.

After confessing his own sins, the sins of her parents,—especially their sins of selfishness,—and the sins of all, and imploring forgiveness in the name of the Lord Jesus, he broke out in language like the following: "O Lord, our Heavenly Father, we pray in the name of our great Redeemer, that thou wouldst spare the life of our beloved sister. O our Father, let her live. We ask it not for the sake of her fond parents, who have been too reluctant to give her up to labor for Christ, in a foreign land; we ask it not for the sake of her younger sisters, who owe every thing to her instruction and example, and whose hearts are so strongly bound to her. We ask it not for the sake of her beloved absent brother. We ask it not for the sake of him who is expecting her for a companion in the joys and sorrows, in the privations and trials of a missionary life. We ask it, not for any earthly consideration; we give her up, O Lord, to thee; and we ask that she may live for the good of the church, that she may go and labor and suffer for Christ in a heathen land; that she may do much more towards building up the kingdom of Christ in the world. O Lord our God, we now, in behalf of these parents, consecrate their daughter anew to thee; we cheerfully give her up to thee, to labor in thy vineyard wherever

thou shalt see best to send her, even to the ends of the earth. Spare her, O Lord, we beseech thee, spare her life ! Oh let her live for Christ's sake ; and to thy great name shall be all the praise and all the glory, for ever and ever. Amen."

We rose from our knees. All were silent : we were near heaven. Every countenance seemed to say, "The prayer of faith shall save the sick ;" and every heart felt the blessedness of that expression, "He ever liveth to make intercession for us ;" for all believed that Christ had been interceding for us while we prayed. The christian neighbors who had come in to see their sister die, arose and silently left the house. As they walked on their way wrapped in heavenly contemplation, a pious physician broke the silence by exclaiming, "That young woman will live—not by any skill of her physicians, but she will live in answer to prayer." In the house the solemn stillness was first interrupted by her mother. Taking the one who led in prayer by the hand, she said, "I have always, up to this moment, felt unwilling to give up this my eldest daughter for a foreign missionary. I have secretly wished that by some means she and her intended companion might be retained in this country. But God has now taught me that he can grant my wish by laying her in the grave. I deserve this chastisement. But now the consecration is made. I united in that prayer, and have now devoted my child to God for time and eternity. He may now take her to heaven, or raise her up to health and send her to the ends of the earth, just as it seemeth good to him. Do tell her father, if he has not made the full consecration, to do it quickly."

He had done it, the sisters had done it,—all had let go of every cord which bound her to earth and home. God saw that she was now wholly consecrated to him, and he said she shall live and serve me in a distant clime. He rebuked her disorder. Her fever left her, and gradually she regained her former health ; and within half a year her marriage to Mr. L. was solemnized in the village church ; and on the same day he was ordained to the work of the Gospel ministry. Many articles of clothing and some money were contributed for their special benefit, and much fervent prayer was offered up for the blessing of heaven to attend them. They hastened to the place of their embarkation, and more than five months ago they bade farewell to their native land, and sailed for an island of

the sea, where, Providence permitting, they will spend their days, in building up the kingdom of the Lord Jesus.

MAY, 1837.

For the Mother's Magazine.

PARENTAL FAULTS.

There are some faults in managing children which are very common. They have been often pointed out, often rebuked; still they exist on every hand. They are acknowledged as faults by parents, and yet the same parents practice them.

I will mention in this paper three or four which have been obtruded upon my notice. The sound of them has often come up through the window where I sit to write these lines.

I hear a mother repeating her injunction upon her child. He does not obey her till she has spoken some half a dozen times; and this is the ordinary state of things; and it has been brought about by her practice of speaking again and again to her son. She permitted him to disregard her first command by issuing a second. If she would stop at once in this loose course, and insist upon being obeyed always in the first instance, there would be a great saving of trouble both to herself and to her child. It would be in part a saving of words. The child soon learns which time of speaking he is to regard, the first or the fifteenth; if the latter, he will wait till the fifteenth. What an expenditure, not merely of words, but lungs also! Every repetition of the command must rise a little in tone upon the preceding; and when it gets up to a certain climax of vehemence or vociferation, the child deems it best to yield. How unlovely is the whole scene! a furious storming, perhaps, on the part of the parent; a sullen, reluctant obedience on the part of the child. The following advice of Dr. Griffin to his daughter should be enacted as law by every family in the land: "Establish the unchanging habit of not commanding a child but once. Cost what it may, break the child down to obedience to the first command."

Kindred with the above is the fault of allowing importunity and tears to prevail in setting aside a requirement, or in remitting an in-

curred penalty, or in changing a previous decision. Tears are proverbially eloquent: but where they avail to the relaxing or undermining of authority they are pernicious things. They will in the end prove bitter waters to the house where they so operate. Where crying has efficacy there will be a great deal of it. The child soon learns what is his most potent weapon, and he will resort to it in an instant when crossed or threatened. It is astonishing what facility practice gives in screwing the face into a form of anguish, and in opening the briny fountain. It is worthy of being written with large characters, in every code of domestic rules, that nothing will ever be obtained by crying or by teasing. Then the child will not cry or tease for what he wants. It is a very comfortable circumstance to the mother, that her children never tease her; an intolerable vexation when they do. But let it be understood that there never was yet, probably, a teasing child, who was not made so by a changing, yielding parent. Parents so managing, procure all this harassment to themselves, and what is worse, they foster restiveness, insubordination, and all unlovely traits in the child.

Another common fault is the habit of resorting to the authority of another in order to enforce obedience. How often do we hear something of this sort, "If you do that again I will tell your father, and he will punish you." It is admitted that the father's and mother's authority should be concurrent; they should sustain each other. But one should not be dependent on the other. The authority of each should be complete in itself, adequate to all the purposes of government. Then if one is removed, the other can stand. But if one parent governs through the other, it is because that parent cannot govern alone. If the mother calls in the authority of the father, she confesses thereby that she has no sufficient authority of her own, she gives up the efficacy of her own word, her own command; and the child understands soon that he may with impunity disregard the law of his mother, unless accompanied and enforced by the fear of the father.

Another great mistake is, the enforcing of requirement by unlikely or improbable and impracticable penalties. If the child don't do so and so, some dreadful creature will catch him. I just heard a mother threaten a refractory boy, "If you don't mind me I will send for Dr. D—— to come and give you some medicine." The child

probably had a great horror of "doctor-stuff." This is a common way of attempting to prop up a tottering authority: it is a vain way; indeed it is the most effectual way utterly and at once to prostrate all that remains. How soon does the child learn to despise all penalty. He has often been terribly threatened, but when has he ever suffered any inconvenience from it; when has the "bugbear" ever caught him; and how can he help making the inference that his father or his mother is a liar? Whenever a parent is dealing in penalty, that is a time emphatically when nought but the strictest truth should proceed from his lips. It is to the highest degree important, both for the life that now is and that which is to come, that the child be made to respect and fear penalty.

The parent's authority must be kept unbroken, unquestioned. The child must be brought to bow to it; if not in one way, he must be in another. If mild measures fail, severe measures must be resorted to. There must be *real penalty*. It may not be all *words*; occasionally there must be some *wood* about it. "He that spareth his rod hateth his son, but he that loveth him, chasteneth him betimes." I am aware this is an old-fashioned sort of wisdom, and not a few seem to think they live in an age that has grown away from some portions of the Bible. But probably it will turn out, in respect to these positions as well as others, that "the foolishness of God is wiser than men, and the weakness of God stronger than men."

E. D.

For the Mother's Magazine.

MEMOIR OF LITTLE L.

DOVER, April, 1841.

MY DEAR MRS. W——,

Since the death of our dear children I have been frequently solicited by my friends to publish an account of the exercises of L.'s mind during his last illness. I have shrunk from the idea of bringing myself and precious child into notice, and no consideration but the hope of being useful to others would induce me to do so.

I have at length resolved (believing that the narrative will be interesting to you,) to give you some account of the Lord's gracious dealings with us—and if you think that a knowledge of the way in which we have been led will be useful to the readers of your excellent Magazine, you are at liberty to publish it, or so much of it as you may think proper.

Our dear boy you had seen, and although your acquaintance with him was limited, you probably discovered that he was very active and sprightly in all his movements, possessed an affectionate disposition, and a very inquisitive mind. He was very fond of play, which disposition I suppose was increased by our encouraging him to take much exercise in the open air on account of his health, which for the first three or four years of his life was very delicate. We felt that in order to cultivate with success his mental and moral powers, we must bestow attention upon his physical training—and for the benefit of other parents, permit me to say that I believe *free exercise* in the open air will do more to restore and establish the health of delicate children than any medicine whatever. For the last year L. had enjoyed uninterrupted health, and was becoming very fond of study. Previously to the last winter, we had not confined him at all to books, and although he learned his letters from blocks, with which he played before he was two years old, it was not until a few weeks before his death, when he was about five years of age, that he commenced reading. Yet although he had not learned from books, he had not been wholly uninstructed. It had been my constant prayer since he was capable of instruction, that I might be enabled to impart to his mind *religious truth*, particularly in such a way as to make it attractive, and as was best calculated to produce a saving influence upon his character. From his infancy we had been in the habit of repeating to him "Bible-stories," in which he took much interest, and as he became older I was in the daily habit of reading the Scriptures with him, conversing upon the portion read, and answering his numerous questions; after which he would offer up his simple petitions for the blessing of our heavenly Father, before engaging in the other duties and pleasures of the day; and I now look back upon the time spent in these exercises with him, and similar occasions with other dear departed children, as among the happiest seasons of my life. "Of joys departed never to return,

how *pleasing* (not painful) the remembrance." With the historical parts of the Bible L. was well acquainted, and I think for the last year of his life he had understood, as well as most unconverted adults, the plan of salvation as revealed in the Gospel of our Lord and Saviour. He had frequent seasons of repentance, when he would resolve to yield his heart to the Saviour and lead a holy life; but like many others, both children and adults, put far off the evil day; and had it not been for the abounding mercy and goodness of our God, would doubtless "have perished with the Saviour in his view." I had before his illness thought much of his case; I felt that he was a responsible being, that he had such a perfect understanding of the requirements of God, and knew so well that it was his own fault if he did not give his best affections to his Saviour, that should he be taken from us without leaving evidence of a new birth, I should have no hope of his salvation. Yet, although I daily presented his case before the Lord, I had not that importunate spirit of prayer that alone prevails at a throne of grace. I now wonder at our stupidity, and sincerely believe it was the fault of his parents that our dear boy was not sooner a christian, and that through our negligence we were deprived of the blessed privilege of having our intercourse with him for many months sweetened by the thought that he was a lamb of the Saviour's fold. I had been spending the week previous to the illness of our children, with them at my father's in M—. They seemed very happy, after our return on Saturday evening, to be again at home, and enjoyed their last play together exceedingly. I did not discover when I put L. to bed any symptoms of disease—but he soon awoke with severe pain in the head, and the next morning we were convinced that his disease was scarlet fever. Our fears for his life were at once awakened, as we had previously lost two lovely children with that fatal disease, and I felt that I must not delay for a moment to seek with earnestness the salvation of his soul; I feared that disease might soon prostrate his mental powers, and he be cut off without hope. As soon as I was left alone with him I sat down by his bed and said, "My dear son, you are very sick; we fear you have scarlet fever, and it may be that God intends you shall die of this disease, as your brother Charles did; if so, where do you think your soul will go?" He replied, "To hell, because I am such a sinner; and, Ma, if you die and go to heaven, can I look up and see you

there?" After conversing with him a little, he asked me to pray for him. After I had finished, he said, "Ma, I prayed in my heart every word you said." Soon after he said, "Ma, I want to tell you what I heard Mr. M. (our minister) say," in a sermon which he had preached two or three weeks previous; "He said he went to see a poor woman who was very sick, and she told him she was *willing* to die. She was *willing to die*, Ma, *because* she was a christian and loved God, that's the reason she was willing to die." His disease continued to progress, but for several days seemed so much less violent than in the case of our other children, that we indulged the hope that he might recover; still we felt that great uncertainty rested on the event, and our constant prayer was, that the Spirit might so operate upon his heart as to lead him to make an entire consecration of himself to the Saviour, that whether he lived or died he might be the Lord's: He was unable to converse much, but seemed much engaged in prayer from the commencement of his illness, and frequently asked us to pray with him. He said to me on Wednesday morning, "Ma, I prayed six times in the night for a new heart, and I do think God will give it me."

Wednesday afternoon, after his father had prayed with him, he said, "I do want to give my heart to Jesus Christ, but I don't know how—what shall I say?" His father told him what language to use, and he repeated each sentence after him with the most solemn and earnest manner, and I think did then yield himself wholly to the Lord. On Thursday he sunk into a state of collapse, and on Friday morning we felt that we must soon part with our precious child. From the time of his self-dedication to the Saviour, although his bodily sufferings were most intense, his mind was, I think, stayed upon God. During Friday, although unable to speak except in a low whisper, he was able to converse considerably, and was frequently engaged in prayer—seemed fully sensible that he should not recover, named the friends to whom he wished his books given, sent messages to them, and wished his father to tell the children of the infant Sabbath-school, (of which he was a member,) "to be good children, to love and obey God, that when they died they might come to heaven." He prayed with earnestness for his friends. Once, after mentioning several by name, whom he thought unconverted, and praying that God would give them new hearts, that they might

love and serve him while they lived, and when they died might go to heaven, I said to him, "My son, you pray that others may have new hearts, do you think you have a new heart?" he said, "Yes, I gave my heart to Jesus Christ, and he loves me, don't he?" At another time I asked "Do you think God has pardoned all your many sins?" he replied, "Yes, for *Christ's* sake." Friday evening we all gathered around his bed to take our final leave; but his spirit was not yet to be released—more precious evidence of his fitness for heaven and his willingness to depart were still to be granted us. For two or three hours he seemed dying, but again aroused to the full consciousness of his intense sufferings. His agonies from that time defy description, but his spirit was constantly soothed by hearing repeated those precious passages of the sacred Scriptures which have been recorded for the consolation of believers to the end of time. Those which seemed most to comfort him were such as expressed the love of the Saviour for children, his tender regard for his people, the sympathy he felt with them, and the certainty that he would bring all who trusted in him where he was, that they might behold his glory. Once, when I had left him for a moment to attend to our precious babe, (also on the borders of the grave,) he inquired, "Where is Ma? I want her to talk to me about Jesus Christ." Saturday noon, about an hour before his death, he raised himself to a sitting posture, and looking earnestly at me, said, "Good bye, Ma," then looked towards some friends who were standing near the fire, and again repeated the expression, "Good bye;" he then turned toward the foot of the bed, where his father and some others were standing, and again said, "Good bye," and sank down exhausted. My mother came to the bed and said, "L. where are you going? you tell us all good bye, where are you going?" After he had a little recovered from his exhaustion, he raised his eyes, and fixing them on my face said, "I am going to God." I asked "Do you think God has forgiven all your sins and is about to take you to heaven? He said "Yes, and you, and dear Pa, and little sister, will come there." "Yes, my son," I replied, "all your friends who love God will meet you in heaven. He then asked, "Will L." (referring to my youngest sister, to whom he was much attached) "come there?" Soon after this we raised him on the pillow, and he looked at each one present with a sweet smile upon his countenance. I said, "Our dear

little L. is very happy because he is going to God." He again smiled and attempted to say something, but could not speak intelligibly, and in a few moments his happy spirit was, I doubt not, rejoicing that he should be ever present with that Saviour whose precious words afforded him so much consolation while suffering on earth. Thus, my dear Mrs. W. have I recounted to you some of the Lord's dealings with my dear son. I might have written much more, but here is enough, I think, to show parents, that time spent in giving children religious instruction is not *lost*, or *wasted* time, and that the Lord is ever ready to hear *fervent, importunate* prayer in their behalf.

Just two days after the removal of our dear L. our lovely little Anna, (of whom you remarked, when you saw her in M. that she only wanted wings to make her a little angel,) the dear sister whom our little L. so much loved, was permitted to unite in his song of praise in the upper sanctuary—"Lovely and pleasant in their lives, in their death they were not long divided." And shall we repine? Oh no! although five precious children (all that the Lord has given us) have been taken from us, we will still rejoice that the "Lord God omnipotent reigneth;" for "though clouds and darkness are round about him, we know that righteousness and judgment are the habitation of his throne," and "though he slay us, yet will we trust in him."

C. C. A.

For the Mother's Magazine.

FIFTH ANNUAL REPORT OF THE MATERNAL ASSOCIATION OF
THE CIRCULAR CHURCH, CHARLESTON, S. C.

DEAR FRIENDS,

With grateful hearts and voices let us acknowledge the goodness of God in our preservation through the last twelve months, for we have not had to record the demise of one mother or of one child.

On account of inclement weather we have held but six meetings out of the twelve, but they were precious ones. They have of late

deepened in interest. Many hearts have felt the subject of maternal accountability to God, to the church, and to the world, too much not to have availed themselves of opportunities so sacred, so solemn and soul-stirring, of pouring out their hearts in prayer to Him who alone can save the souls of their beloved offspring.

At our meeting in October we agreed to observe the days of meeting as days of special prayer for each other, and for the youth connected with the Association; and also devote a brief portion of the time of meeting in conversation on some subject previously given out, relative to our peculiar duties as mothers. As an earnest, we trust, of what the great Head of the church designs to do for us, let us here report the pleasing fact, that one of our young females has recently devoted herself to the Lord; and let us not fail to assemble month after month, to plead for still richer blessings for the fifty-five names that yet remain to be blessed with early converting grace.

In July of 1839, the fifth and sixth volumes of the *Mother's Magazine* were purchased by our children, and sent to our beloved missionary sister, Mrs. Ball, accompanied with a letter from the Secretary, which she is happy in reporting that an acknowledgment of the same has been recently received. Mrs. Ball writes, "Permit me through you to return my most sincere thanks to the kind ladies of your Association, and also to the dear children, for kindly contributing to send me the *Mother's Magazine*, which, let me assure you, was very acceptable. It is impossible, my sister, for those living in a christian land to realize how much we need and prize all such helps in these benighted parts of the earth, to assist us in training our precious charge." She goes on to give the pleasing intelligence of the existence of a maternal prayer-meeting among them, and says, "though only four mothers attend it, we feel that we may claim the promise. They are precious seasons to our souls. We meet on the first Friday of the month, and then you are not forgotten."

She also mentions the encouraging fact, that they have succeeded in forming a school for Chinese girls. It was commenced in February of 1840, and consists at present of ten scholars, all bound, none for less than four years, and some for more. "They are," she observes, "already beginning to improve, and can sing in English and Chinese. They can read easy Scripture sentences, and spell very

well. They seem very happy, and their parents seem to have great confidence in us. At the same time they would rather we would teach them needle-work entirely, and no other branches of education. I trust you will remember these little heathen girls, and do pray for us. Through the blessing of God we have done quite as well as we expected." She concludes her highly interesting letter with an earnest invocation for heaven's best blessing to rest upon our Association.

The children have contributed the past year a sum sufficient for the purchasing of the seventh and eighth volumes of the Magazine, which shall be sent to Mrs. B—— as soon as possible. How pleasing the thought, that by thus adding volume after volume to the receivers' little maternal library, we are doubtless providing the best reading for many a Chinese mother, who shall be brought, through our sister's instrumentality, from nature's darkness unto God's marvellous light.

We have been long anxious to have a maternal library among ourselves, for were we to collect the writings of the Abbotts, of Galaudet, Sigourney, and others, to which all might have access, much assistance would be afforded to those who are anxious to do all that can be done for the best interest of their children; we would therefore now suggest the expediency of forming one immediately.

In conclusion, let each mother *now* make a renewed and unre-served consecration of herself and children to Him who has a right to them and theirs.

S. L. G. *Secretary.*

For the Mother's Magazine.

POPULAR SONGS.

The injurious Influence of many of the Popular Songs on the Youthful Mind.

It has been said that the ballads of a nation have much more effect in forming its character than the laws, and it is well ascertained that some of Hannah More's ballads tended greatly to

the suppression of insurrections among the common people, in the age during which she lived.

Music and poetry have, among all nations and in all ages, been powerful agents either for good or ill to man, it is therefore very important that such agents should be consecrated to the noblest purposes. The music which is most popular at the present day, is of a light and corrupting character ; much of it is introduced into notice at the theatre, opera, &c. and from thence obtains access to private circles. Can we expect to receive from such sources, that which will tend to purify the heart and improve the character ? Most of the songs chiefly admired are characterized by expression of idolatrous emotion to the creature, and other very objectionable sentiments. They nurture in the heart the affections proceeding from a corrupt nature which should be carefully resisted, and are opposed to all that is calculated to elevate and refine the feelings.

Christian parents, and guardians of youth, seem strangely insensible to the deteriorating influence of such music, and place it, or allow it to be placed, in the hands of those whom they have promised to train for God. How seldom do we hear the songs of Zion in christian dwellings, except at the family altar. In social companies also, where frequently the majority of persons present are professors of religion, sacred music appears to be banished, as by one consent. Surely this is inconsistent with those who profess to be a peculiar people. How shall we be prepared to sing the "new song" above, if we so seldom unite in it on earth ? how can it be expected our children shall sing it in heaven, if allowed to employ their voices so constantly in the corrupting strains of earth ? If they are permitted to speak so much in the language of Ashdod, (Neh. 13 : 24,) is there reason to expect they will easily learn that of Zion.

Legh Richmond's remarks on the subject of music to his daughters are excellent, and ought to be written on the music-book of every young lady. He says, "Shun all the wretched folly and corruption of light, silly, amorous songs, upon the same principle that you would shun books of the same nature. Music was designed to lead the soul to heaven, but the corruption of man has greatly perverted the merciful intention."

The lamented Bedell, whose light shone so brightly in the church of Christ while he lived, made efforts worthy of imitation by his brethren in the ministry who survive, for the improvement of popular music. The sweet strains of devotion, arranged by him to favorite airs, it is hoped, will long be kept in remembrance for their own sake, as well as that of their revered author. The Southern Harp also, recently published by Mrs. Dana, contains a number of choice melodies, with tasteful accompaniments for the piano, adapted to sacred poetry, and is well worthy of christian patronage.

It is not the wish of the writer, however, that the children of christian parents should be confined exclusively to religious music. Upon the same principle their reading and conversation might be restricted, and many innocent recreations denied them. The object is to direct the attention of parents to the importance of procuring such music for their children as will ennoble and refine, instead of corrupting their minds.

Miss Brown, (now Mrs. Hughes,) has composed some of the choicest melodies as accompaniments to the sweet poetry of her sister, Mrs. Hemans. Among them are the "Pilgrim Fathers," the "Messenger-Bird," &c. If such pieces were more patronized, no doubt they would become more abundant.

It is gratifying and encouraging to the lovers of sacred music to observe that concerts of this character are becoming much more frequent than formerly in the city of New-York, and successful efforts made to render them highly attractive to persons of superior musical taste and judgment. It is earnestly hoped so good an example will soon be followed by other cities, that the privilege may be more generally enjoyed by christians, of listening to fine music, in connection with sentiments which offend neither good morals nor piety. We have an interesting instance recorded in 2 Chronicles, 5 : 13, 14, of a particular manifestation of God's favor in the temple, when his praises were sounded with various musical instruments in perfect harmony. And surely no subject is so worthy the highest exercise of musical ability as the praises of "Him to whom belongeth blessing and honor, glory and power,—to Him who sitteth on the throne, and to the Lamb for ever and ever." M.

LETTER FROM MACAO.

MACAO, Jan. 8, 1841.

DEAR MRS. W——,

I thank you very much for the remembrance you have shown in sending me a volume of the Magazine. I see you send abroad a great number of them to different stations, and learn, too, that they were paid for by many who took this way of showing their remembrance of their sisters abroad. I have lent or given away all the volumes you have previously sent. Mrs. Hobson, who has just returned it after perusal, expresses her hearty approbation of the spirit of its suggestions. You perhaps already know this lady is one of our missionary number; her husband is a physician under the auspices of L. M. S.

I send you a few numbers of the Repository, for I think you do not often see the work. A few remarks on females in China, and the ideas of a Chinese philosopher on the proper education of females, in the loose sheets, may be interesting to you. I think I had a worse opinion of females in pagan lands before coming among them, than actual observation has borne out; in some respects their worldly situation is more comfortable, more respect is paid to them in the family and in public, than many in christian lands suppose, at least than I supposed when I was at home. Most of my ideas of females in heathen lands were derived from a Tract of the American Tract Society on the condition of females in heathen lands; and perhaps I applied all their evils, as there collected, to one locality wherever I happened first to meet them.

I was much struck once with seeing three or four women who were praying at a shrine which they had erected, near the city of Canton, in the fields. This was a mere temporary altar, and at the top they had written, (or perhaps had caused to be inscribed) these four characters, *Kew tseih tih e*, which means, "ask and then receive," or, "ask and you shall receive." They were kneeling on the grass by the roadside, quite undisturbed by the passers; it is the nature of heathen worship to be seen of men, no closet worship is taught in the books of the priests of Budh. I have not unfrequently seen fifteen, ten or less, females at once around an altar in one of the streets of Canton,

each one worshipping silently by herself. Their prayers are generally for a numerous progeny. These were all in the common ranks of life.

Mrs. Gutzlaff is now at Chusan, where are also her two neices, Misses J. & C. Parkes, who are both learning Chinese. We have now four ladies in our number, one of them Mrs. Boone, from Batavia, a recent acquisition. S. W. W.

For the Mother's Magazine.

OF NO CONSEQUENCE.

"That is of no consequence," said a worthy Elder to a lady, who was recommending a distinguished school for his daughters on account of its *religious* influence, "that is of no consequence," said he, "I do not send my daughters to school to get religion."

Were this the language and practice of an individual only, it might pass unnoticed, though not without feelings of surprise and regret. But is it not virtually the language and practice of a large portion of the church? How very few realize the length and breadth of the command, "Train up a child in the way he should go," or the immutability of the precious promise annexed to it. And is not the parent responsible for the habits, and character, and principles of action formed by his son or daughter at school? Does not the teacher exercise merely a delegated influence? And if so, then is it of no consequence that your daughter is placed for months or years under the influence of those who esteem the fashions and amusements of the world the chief good? Is it of no consequence that she is placed in circumstances which perhaps morally preclude the possibility of her securing that precious gem, "the ornament of a meek and quiet spirit, which in the sight of God is of great price." Is it of no consequence that her youthful bosom is daily agitated with the risings of unhallowed ambition or envy, her cheek pale with anxiety or flushed with momentary success, her eye kindled with anger or jealousy at the promotion

of a rival, or sunken and tearful under the anguish of disappointment? Would it not be better to place her where all are instructed, as a family of sisters, to rejoice in each other's good, and, by mutual encouragement and aid, to promote each other's improvement and happiness?

Is it of no consequence that your daughter is taught to think that to shine in society, and be admired, is the great end of her being? that her highest motives to effort are drawn from the narrow interests of selfishness? Is it of no consequence that her naturally amiable and generous heart, a treasure so priceless in a parent's eye, and her buoyant spirit, delighting to make others happy and instinctively panting for immortal glory, should, by a wrong course of training, become indifferent to the happiness of all but self, and that self become a wretched votary of this world's honors and pleasures? Is it of no consequence that the affections are thus perverted, the voice of conscience hushed, the understanding darkened towards objects truly excellent, and the world, with its fascinations, kept so constantly in view, that eternity, with all its momentous realities, is entirely shut out?

O should that uncared-for immortal spirit be suddenly snatched away, and launched, without a friend, on the dark shoreless ocean, would it dry your tears or assuage your grief, as you bend over the lifeless clay, to recollect that none shone brighter in the fashionable circle, or more gracefully led the mirthful train? Ah no! you would give worlds then for the reflection, that your loved one had been taught to rise above the vanities of time—that the great object in her education had been to purify and enlarge her mind, and make her existence truly a blessing to herself and others, in any sphere or any state of being to which Providence might call her. It would then give you unspeakable consolation to reflect that her highest ambition had been not merely to shine and be admired, but by the gentleness of her deportment and the benevolence of her efforts to make all around happy, and allure souls to heaven.

Can any christian parent think that a love of supreme excellence would make his daughter less dutiful, less amiable, less diligent, or less happy? Does not every philanthropist

know that the highest happiness of life is to be found in doing good—in making others happy? Is it not desirable, then, that the youthful mind have a daily and practical impression of this important truth? But how lamentably different the general impression made in many, perhaps most of the popular schools where our young ladies are educated; and is there no remedy, no reason to expect improvement here, when invention is awake, when every good cause is advancing, and when Providence is daily opening new fields of usefulness.

The writer of this, having visited many of the best female seminaries in New England and New-York, is fully satisfied of the *practicability* as well as importance of a far more pure and elevated moral influence than is usually found in select schools. There are some, alas too few, in which the great example of perfect moral excellence is kept very prominently before the mind; and the attraction of exalted goodness is there seen to be almost irresistible. Indeed, in one instance, where were assembled upwards of a hundred young ladies, pursuing a collegiate course of studies, nearly every individual not before pious, had, during the year, in the judgment of charity, through grace, yielded her heart to the Saviour. This was indeed a most lovely assemblage of immortal beings, training for eminent usefulness here, and for unfading beauty and glory hereafter. The gentle influences that reigned over the establishment seemed like oil on the troubled ocean; or rather the pure breath of heaven pervading and animating every heart. All were happy and buoyant, and diligent in study; and at proper seasons the voice of thanksgiving and melody echoed through the halls.

Ought not all the children of the church—the lambs of the fold, that have been solemnly consecrated to the Lord—ought they not all to be trained under similar influences? What a change would soon appear on the face of society! “Our sons would” then, indeed, “be as plants grown up in their youth, and our daughters as corner-stones polished after the similitude of a palace.”

L. W. D.

SARATOGA SPRINGS.

For the Mother's Magazine.

A WORD TO MOTHERS.

It has often of late been to me an interesting inquiry, why so few of our daughters are prepared for missionary life; why, when a young missionary looks around upon the society in which he is accustomed to mingle, for a suitable companion to accompany him, as the partner of his joys and sorrows, to far distant lands, is he compelled so often to search through the length and breadth of the land before he can find one qualified and willing to join him in his labor of love? I appeal to mothers for answers to these queries—to mothers to whom are committed the training of the heart and mind for the service of the Saviour. I have thought the answer might be found in the fact that there is, at the present day, a great mistake pervading the minds of the community on this subject. Is not the opinion too prevalent that a *high standard of excellence* is not required for the performance of the common duties of life?

Christian mothers are educating two classes of christian daughters. By far the larger class are preparing for usefulness, it is to be hoped—but for usefulness *at home*; while here and there a solitary daughter of Zion consecrates herself to missionary work, and we look upon her almost as the being of another world; and her education is carefully directed, and those habits are formed which will best prepare her for the situation she is about to fill. Now, suppose each pious mother, as a new “bud of immortality blooms” within her dwelling, accepts the gift with the feeling that this loved treasure is to be cultivated for God; is to be trained for missionary life; is to develope that character which shall fit her for the quiet duties of domestic life, and that active benevolence which will make her a ministering angel in the abodes of poverty and degradation; that she is to be educated for *any situation* which God in his holy providence may call her to fill. Let mothers cultivate the feeling that their beloved children are committed to them in trust, to be prepared to become co-workers with the Redeemer in extending the triumphs of his cross through the earth, and we should not see so many shrinking from the sacrifice when called

upon to relinquish their loved ones for this blessed work. Said a mother who professes to love the service of her Lord, to one intrusted with the education of her daughters, "Do all you can to bring my children into Christ's family, but you must not induce them to become missionaries." Does not this language, *existing in the heart* of many a christian mother, strikingly illustrate the truth of my remark, that two classes of female disciples are educating in the church. And does not the fact, that so many of our daughters, when urged to think of their personal interest in the subject, meet you with the remark, "We have not the qualifications for missionary life; *we are only fit to remain at home,*" most convincingly point us to this great mistake as the cause of this low standard of christian feeling and duty.

The truth is, while we all agree to pray, that the *angel* having the everlasting Gospel to preach unto them who dwell on the earth *may speed his flight*, we, who are training the generation that are to be the great instruments in the world's conversion to christianity, forget, or *seem to forget*, that to effect this "our sons should be as plants *grown up in their youth*; our daughters *as corner-stones, polished after the similitude of a palace*;" and that they must be educated with the sentiment, written as with a sunbeam on their hearts, "*Ye are not your own—ye are bought with a price; therefore glorify God in your body and in your spirits, which are God's.*" It may be that our children shall never be called to the duties and trials of missionary life; but thus educated, they *will be prepared*, whatever their stations in life may be, or however solemn the responsibilities which may cluster around them, to scatter life and salvation in the pathway of many a wanderer—to lighten the burden of many a weary soul; and when their course on earth is ended, and they are called to join in the triumphant song of praise in heaven, the blessing of many comforted, strengthened, and assisted by their christian *counsels* and efforts, will follow them to the throne of God.

A MOTHER.

TO SUBSCRIBERS.

It is the wish of the Publisher of the MOTHER'S MAGAZINE to have the accounts for the previous volumes cancelled with as little delay as possible. All subscribers who are in arrears are therefore requested to embrace the first convenient opportunity to remit the amount still due on their respective subscriptions. If practicable, the advance pay for the next volume may also be included. It is hoped that prompt attention will be paid to this request.

To obviate the difficulty that may occasionally occur in remitting payments for one or two years, we repeat the suggestion that an addition be made for one, two, or three years in advance, as the case may be, so that a five or a ten dollar bill may constitute the remittance. When there may be but two or three subscribers in a place, it is presumed that a little effort on the part of the friends of the Magazine will at once remove the difficulty referred to, and successfully extend the circulation of the Magazine.

✉ We purpose to send out our bills, from time to time, as circumstances may permit, to such of the subscribers for the Magazine as are in arrears, in regard to payment for the present or preceding volumes.

✉ In order to facilitate the transmission of money for the Mother's Magazine, we publish the following notice from the Postmaster-General :

Remittances by Mail.—"A Postmaster may enclose the money in a letter to the publisher of a newspaper to pay the subscription of a third person, and frank the letter, if written by himself; but if the letter be written by any other person, the Postmaster cannot frank it."

✉ Postmasters and others who return numbers of the Magazine to the Publisher, are requested to mark, on the envelope, the name of the Post Office from which the numbers are returned.

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- V. Ladies, in different churches and congregations, who are willing to act as Agents to promote the circulation of the Magazine, and procure subscribers in their immediate neighborhoods, may, if they desire it, receive every sixth copy to circulate among mothers who may be themselves unable to become subscribers.

Agents and correspondents are requested to be particular in giving the address of subscribers. The post-office, county, and state, should be distinctly specified.

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Stockbridge, Mass. Sewall Sargeant.	Bangor, Me. E. F. Doren.
Hudson, Ohio.	Hartford, Conn. Spalding & Stone.
Columbus, Ohio, Isaac N. Whiting.	Troy, N. Y. Robert Wagoner.
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Williams

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VOL. IX. 2005, 1841. NO. 1.

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ED. MRS. A. D. WHITTELEY.

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BY MRS. A. G. WHITTIERSEY

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A MOTHER.

A Savings Bank for this class, I am persuaded, will be found to be of great advantage in every community, and, as far as my experience has gone, has but few attendant evils.

When a young woman has once opened an account with such a Bank or her employers, and twice in a year sends her little book of accounts, and makes a fresh deposite, though the sum be very small, she becomes increasingly careful of her expenditures,—is less fond of showy and expensive dress,—becomes daily better satisfied with her place and with her employers.

For the Mother's Magazine.

MENTAL AND MORAL QUALITIES TRANSMISSIBLE FROM
PARENTS TO CHILDREN.

No. III.

It will be seen in the following extract from "Falk's Life of Goethe" how frequently the result of the theory advanced in our first number has been observed. Yet it appears to have been observed as a mere phenomenon of nature, and dismissed with an idle exclamation of wonder. Hence the principles that might have been deduced from it for the improvement of future generations have been overlooked.

"It has often been remarked, that great and eminent men receive from their mothers, even before they see the light, half the mental disposition and other peculiarities of character by which they are afterwards distinguished." "Thus in Goethe's character we find a most sensitive shrinking from all intense impressions, which by every means, and under every circumstance of his life, he sought to ward off from himself. We find the same peculiarity in his mother, as we shall see from the following curious and characteristic traits. They were related to me by a female friend, who was extremely intimate with her in Frankfort."

"Goethe's mother, whenever she hired a servant, used to make the following condition: 'You are not to tell me any thing horrible, afflicting, or agitating, whether it happened in my own house, in the town, or in the neighborhood. I desire, once for all, that I may hear

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Stockbridge, Mass. Sewall Surgeant.	Bangor, Me. E. P. Duran.
Hudson, Ohio.	Hartford, Conn. Spalding & Rowe.
Columbus, Ohio, Isaac N. Whiting.	Troy, N. Y. Herbert Wesson.
Wheeling, Va.	Auburn, N. Y., H. Ivison & Co.
Concord, N. H., D. Kimball.	Phila. Pa. A. Flinn, 13 N. Seventh-st.
Boston, Mass. Crocker & Brewster.	Pittsburg, Pa. Alex. Ingram, 302
Providence, R. I. Isaac Wilcox.	Newburyport, Mass. F. Tisher.
Utica, N. Y. George Tracy.	" Charles Whipple.
Worcester, Mass. Deer & Howland.	Lowell, Mass. Stephen S. Seary.
Rushville, Schuyler Co. Illinois, Rev. J. T. Tucker.	Springfield, Mass. G. & C. Merriam.
Galesburg, Ills. Rev. John Waters.	Cincinnati, Dr. Geo. L. Wood.
Lexington, Ky. A. T. Skillman.	Savannah, Geo. Thos. Purse.
New Albany, Ind. John Bushnell.	Keene, N. H. Abijah Kingsbury.
Jacksonville, Ill. D. C. Pierson.	Albany, N. Y., E. H. Pease.
Circleville, Ohio, J. G. Doddridge.	Benson, Vt. Rev. D. D. Francis.
	Quebec, Samuel W. Butler.

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35. Washington DC

Vols. 32, 34-35, 1844. No. 7.

MOTHER'S MAGAZINE.

DAVID M. J. O. WHITFIELD

14.5% (p = 0.000).

NEW YORK

ROBERT H. WHITEHEAD

WILSON OUTDOOR CHAIRS.

Opposite the Times House.

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New-York, Jan. 1841.

S. WHITTELSY, *Publisher.*

THE
MOTHER'S MAGAZINE.

VOL. IX.

JULY, 1841.

No. 7.

For the Mother's Magazine.

CONVERSION OF CHILDREN. '

NO. VII.

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1. If the child is converted in the dawn of its accountability *the danger from an early death will be averted.* No parent can turn away his eye from the fact that multitudes of children die after the age of accountability has commenced, and before the period when conversions usually take place. When or at what age accountability commences we will not undertake to say. Suffice it to say, that whenever the child knowingly and wilfully sins against God it is then an accountable being. Now that multitudes of children die after they knowingly and wilfully sin, and before the age when conversions commonly take place, no one can doubt. And what parent that knows and believes the declaration, "Without holiness no man shall see the Lord," can be free from the most heart-rending fears in regard to children dying at this age and affording no good evidence of a change of heart? We ask of an adult, "How did he live?" And, unless there was something very marked in his sickness and death, we take it for granted that he died as he lived. In the same manner should we regard children after they arrive at years of accountability. If they *lived* impenitent, the probability is that they *died* so.

2. The probability is fearful that, *unless conversion takes place in childhood, in multitudes of instances it will NEVER take place.*

Thirty years ago this assertion would have held good; but it is emphatically true at the present time and prospectively. We ask the christian parent seriously to ponder the following facts, and then say whether it be not almost certain that if his children are to be saved at all, conversion must take place early.

In the first place, the amount of religious knowledge acquired in childhood is incomparably greater now than it was thirty years ago; and consequently the danger of being hardened in sin and given over by the Spirit on account of resisting the light falls upon an earlier period than formerly. It is not too much to say, that the person who continues impenitent to the age of sixteen in the present generation, has resisted a greater amount of light than one ten years farther advanced in the last.

Again, the danger that the person who grows up in impenitence will become an infidel is immensely greater now than it was in the last age. Infidelity during the present century has put on one of its most alluring forms, and is rapidly diffusing itself over the land. We refer to Universalism. Almost nothing was heard of this thirty years ago, and now it fills the country. Alas, what multitudes are yearly lulled by this syren into a slumber not to be broken but by the cold embrace of death! And, christian parent, think you that your children are safe from its influence while out of the ark?

Again, youthful lusts and passions are every year growing more and still more imperious and irresistible. As the country becomes settled, and we advance in civilization, luxurious modes of living take the place of that plain simple fare with which our fathers were contented. By this means, those passions which are with difficulty restrained in the most simple state of society, acquire new strength. At the same time, the population becoming constantly more dense, the gratification of these desires is rendered less and less difficult, and the occasions which are adapted to excite them become more and more frequent. As youthful passions gain strength, the temptations multiply and the facilities for gratification increase. Against this triple alliance what parent can expect his child to stand, unless clad in the panoply of the Gospel before he is exposed to their assaults?

Another thing which greatly enhances the danger attending the

impenitent youth, is the fact that the line which separates the religious from the irreligious portion of the community is every year becoming more distinctly drawn. Many causes are at work for the purification of the church. Intemperance has been well nigh banished from her borders. The various benevolent operations of the day, at the same time that they call into vigorous action all the powers of the true child of God, keep those aloof from the church who love money more than God. By these means, and many others that cannot now be mentioned, the church is gradually becoming more pure and better fitted for the Master's use. At the same time the work of organization is going on among the opposers of religion. Infidelity is marshalling its forces for the contest. Thus the community which fifty years ago was comparatively homogeneous, is now divided into two opposing armies, and the distance which separates them is constantly increasing. Now this being the state of society, what is the prospect before the individual who goes from under the parental roof in impenitence? Which side will he take? He has no love for religion, and as christians become less and less worldly-minded and increase in zeal for God, he finds less and less enjoyment in their society. Where then will he find his associates? Doubtless among the irreligious; and when he has thus taken sides with them, where is the probability that he will be converted?

We ask, in view of these considerations, whether it be not fearfully probable that many, even of the children of the church, will be lost? Were the eyes of all parents open to the true state of things we should not fear the result. But this is not the case. Large numbers of christian parents are so busy in the pursuit of the world that they fail to discover the signs of the times,—are blind to the changes that are taking place and to the dangers to which their children are exposed. Who can calculate the disappointment that awaits such parents? *They* were converted after arriving at adult years, and are expecting to see their children converted also when they shall have arrived at the same stage in life. No allowance is made for difference of circumstances.

Not long since a minister visited a family where a part of the children were grown up and settled in life, while another part had not yet passed that time which is appropriately termed childhood.

He endeavored to awaken the interest of the mother in behalf of the younger members of her family, but in vain. She seemed to have considerable hope that, as her older children had now arrived at the age at which *she* was converted, they would before long become christians; but it was utterly impossible to fix her attention upon her younger children. How many such parents are there, and what bitter sorrow are they treasuring up for themselves? They heed not the movements of God's providence. Would they do this and follow its indications, all would be well. But God will not turn aside from the accomplishment of his purposes to save them from the trouble they are bringing upon themselves by their neglect. If we expose ourselves to the falling tree he will not reverse the laws of nature to save us. Neither will he turn aside the triumphal car in which he is riding forth to the conquest of the world to save those who, by the negligence of their parents, are exposed to be crushed by its massive wheels. The christian's God is a God of *wisdom* as well as of mercy; and it is a prominent feature of his comprehensive plan, that his people shall fall in with the course of his providence, or eat the bitter fruits of their presumption.

TEMPERANCE EFFORT.

Who does not rejoice at the success which attends temperance efforts every where, and especially the efforts of Father Mathew in Ireland? We have just been favored with a brief extract from a letter dated Nov. 4, 1840, written by a gentleman who speaks of that which he knows, having resided in Dublin for the last eight years, and writes to a brother in this city, who was himself a resident of that city for several years.

*** "But, thanks to Father Mathew, I may almost say that miracles have been performed, for it is a rare thing to meet a human creature intoxicated! *you* would not believe it. The moral change that has been effected is truly astonishing;—the good, incalculable."

But as the mind is often overpowered by the contemplation of

such vast results from abroad, so that individual responsibility at home is overlooked, we mention a striking instance of temperance efforts in our own country :

The Inch Auger.

A few years since a man from the region of the Kennebeck, with an interesting wife, two lovely daughters, and a promising son, moved "down east," purchased a piece of wild land, selected a spot, erected a log-cabin, with a stone chimney and a wooden mantle-tree, and was soon in a good way to live, surrounded by every thing necessary to make him comfortable and happy. He had lived there several years, when the first movement was made in the temperance cause. Like many other good steady men, he refused to have any thing to do with their movements. He would have folks know that a Kennebecker could take care of himself—he would sign no pledge. Not long after he was invited with others to the raising of a barn. At regular, and rather short intervals, the pail of toddy was passed around, and he sipped with the rest till at length he discerned that he had sipped too much. He was little over the bay, and on returning home he could not navigate quite so well as he wanted to do. But though his potations had made sad work with his physical system, his mind was not so affected but that he perfectly understood his situation, nor were his moral sensibilities so perverted but that he felt heartily ashamed of himself.

His reflections were not of the most agreeable character as he approached his dwelling; nor were they essentially improved as he entered and noticed the saddened countenances of his wife and daughters, whose gushing tears soon told him how bitterly painful to the soul it was to have a husband and a father come home drunk. He sat down and mused a while in silence. At length he roused himself from his stupor, and with a determined tone demanded—"Where's my inch auger?" So strange a question in these circumstances only added to the sorrow of the afflicted family, and they thought it best to let it pass in silence. The question was soon repeated in a still more determined tone—"Where is my inch auger?" "What in the world do you want with your inch auger?" inquired his wife mildly. "I want it," was the reply. The inch auger was

upon to relinquish their loved ones for this blessed work. Said a mother who professes to love the service of her Lord, to one intrusted with the education of her daughters, "Do all you can to bring my children into Christ's family, but you must not induce them to become missionaries." Does not this language, *existing in the heart* of many a christian mother, strikingly illustrate the truth of my remark, that two classes of female disciples are educating in the church. And does not the fact, that so many of our daughters, when urged to think of their personal interest in the subject, meet you with the remark, "We have not the qualifications for missionary life; *we are only fit to remain at home,*" most convincingly point us to this great mistake as the cause of this low standard of christian feeling and duty.


The truth is, while we all agree to pray, that the *angel* having the everlasting Gospel to preach unto them who dwell on the earth *may speed his flight*, we, who are training the generation that are to be the great instruments in the world's conversion to christianity, forget, or *seem to forget*, that to effect this "our sons should be as plants *grown up in their youth*; our daughters *as corner-stones, polished after the similitude of a palace*;" and that they must be educated with the sentiment, written as with a sunbeam on their hearts, "*Ye are not your own—ye are bought with a price*; therefore *glorify God in your body and in your spirits, which are God's.*" It may be that our children shall never be called to the duties and trials of missionary life; but thus educated, they *will be prepared*, whatever their stations in life may be, or however solemn the responsibilities which may cluster around them, to scatter life and salvation in the pathway of many a wanderer—to lighten the burden of many a weary soul; and when their course on earth is ended, and they are called to join in the triumphant song of praise in heaven, the blessing of many comforted, strengthened, and assisted by their christian counsels and efforts, will follow them to the throne of God.


A MOTHER.

TO SUBSCRIBERS.


It is the wish of the Publisher of the *MOTHER'S MAGAZINE* to close the accounts for the previous volumes cancelled with as little delay as possible. All subscribers who are in arrears are therefore requested to embrace the first convenient opportunity to remit the amount still due on their respective subscriptions. If practicable, the advances pay for the next volume may also be included. It is hoped that prompt attention will be paid to this request.

To obviate the difficulty that may occasionally occur in remitting payments for one or two years, we repeat the suggestion that an advance be made for one, two, or three years in advance, as the case may be, so that a five or a ten dollar bill may constitute the remittance. When there may be but two or three subscribers in a place, it is presumed that a little effort on the part of the friends of the Magazine will at once remove the difficulty referred to, and successfully extend the circulation of the Magazine.

 We purpose to send out our bills, from time to time, as circumstances may permit, to such of the subscribers for the Magazine as are in arrears, in regard to payment for the present or preceding volumes.

 In order to facilitate the transmission of money for the Mother's Magazine, we publish the following notice from the Postmaster-General :

Remittances by Mail.—"A Postmaster may enclose the money in a letter to the publisher of a newspaper to pay the subscription of a third person, and frank the letter, if written by himself; but if the letter be written by any other person, the Postmaster cannot frank it."

 Postmasters and others who return numbers of the Magazine to the Publisher, are requested to mark, on the envelope, the name of the Post Office from which the numbers are returned.

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Boston, Mass. Crocker & Brewster.	Pittsburg, Pa. Alex. Ingram, Junr.
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Utica, N. Y. George Tracy.	" " Charles Widger.
Worcester, Mass. Dorr & Howland.	Lowell, Mass. Stephen S. Seavy.
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S. WHITTELEY, Publisher.

THE

MOTHER'S MAGAZINE.

VOL. IX.

JULY, 1841.

No. 7.

For the Mother's Magazine.

CONVERSION OF CHILDREN.

NO. VII.

We now ask attention to a few considerations adapted to move us to desire and labor for early conversions.

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be, Cuvier's mother was worthy to bear such a son. She watched over his infirm infancy with the tenderest care, and she saw and directed the development of his wonderful faculties. "The joys of parents," says Bacon, "are secret ;" and great, although it may have been inexpressed and inexpressible, must have been the joy of such a mother watching such a son. He was singularly diligent and thoughtful, and when no more than ten years old, was not only a delighted reader of Buffon, but faithfully copied all the plates, and colored them according to the directions which he had read. Accustomed as we are to speak of Cuvier as the great interpreter of animated nature, it is a pleasure to read that his affection for this admirable parent was cherished by him to the latest period of his life ; and that nothing gave the great philosopher and harassed minister more delight than when some friendly hand had placed in his apartment the flowers which his mother had taught him in his youthful days to love."

It is truly astonishing how rapidly mental philosophy has advanced since it has been decided that the brain is the organ of the mind. And this decision is of more recent date than many persons probably imagine. Even Dr. Lawrence found it necessary to demonstrate this fact in his lectures on the Natural History of Man, delivered in 1828 in London. The mental philosopher now has something tangible and useful on which to exercise his reflections. Accordingly he finds the talents of individuals to increase in the ratio of their perfection in this organ, from the most imperfect in the idiot, to the most perfect in the man of transcendent genius. "And as certain knowledge obtained through some of its convolutions," says a medical writer, "is perfect in some persons, it follows that an individual having a brain perfectly developed and symmetrically formed in all its parts, would be capable of and might acquire perfect knowledge in all its departments." Of the truth of this remark Cuvier was an example, "For," says the reviewer, his vast and diversified undertakings prove that he possessed a brain of the most perfect organization, as much as its ample developments, and the depth of its convolutions, and the absolute weight of its cerebral lobes. His habits of life show that his superiority to other men arose from the most diligent employment of his time, of every possible interval that could be taken from public business, from

social duties, and from needful rest. But so limited was the time that he could thus absolutely command, that we see beyond dispute that no mere plodding industry could have effected what he performed, and that the rapidity of his mental operations was no less wonderful than their power." Thus we learn that Cuvier possessed a fine nervous temperament and a superior organized brain; this it was that marked him from the crowd of aimless and undistinguished men, enabled him to unfold to an admiring world the profoundest mysteries of nature, ensured to him personal safety in the political convulsions through which he passed, and conferred immortality on his name. Hence the importance of the inquiry, how and by what means can such qualities be perpetuated? And this question is of more importance to parents than is generally suspected. For a child possessing the above temperament and organization, if properly cultivated and directed, will become a quiet observer of nature, reflective and studious, himself a delightful companion, and an object of interesting contemplation as one of the most perfect works of a beneficent Creator. Whereas a child of the opposite temperament and organization, which is the *vital* and *animal*, is perfectly restless and selfish, ever seeking his own gratification in opposition to every principle of justice or duty, is difficult to govern or to instruct, and of this class are those who "bring the gray hairs of their parents with sorrow to the grave." "Meantime," says Kepler, "the strong are born of the strong, and the good of the good. What we find in nature ill prepared let us endeavor to correct." H. P.

For the Mother's Magazine.

INTEREST OF PIOUS CHILDREN IN UNCONVERTED PARENTS.

In the village in which the writer resides, several young persons have recently been converted, and among them the daughter of a merchant, who himself spends a considerable portion of his time in New-York in the transaction of business.

The daughter, learning that I was going to the city, made me

the bearer of a letter to her father. I was present when he read it. I shall not soon forget the aspect of that father's countenance, as his eye passed on line after line. It was a beloved daughter, who addressed him ; and hence any communications from her might be supposed to interest his feelings—but matters of deeper interest than usual, it was quite obvious, that letter contained. I could readily conjecture the burden of its contents. On finishing it, he wiped away the tears which had started from his eyes and were beginning to steal down his cheeks. Not wishing to appear too curious, or to meddle in joy or sorrow which might be too private to solicit sympathy, I was turning partly away, when my friend handed the letter to me for my perusal. I read as follows :

“MY DEAR FATHER,—

* * * * *

“ Being detained from church to-day by a cold, and quite alone, I have thought it a favorable time to express to you some of those anxious feelings which I have recently had in an unusual degree on your account ; not in regard to your bodily or temporal concerns, but to your spiritual and eternal interests. I suppose you have received a letter from aunt ———, in which she informed you of the change, which I have lately experienced, in my views and feelings. You cannot be surprised, then, that my thoughts are frequently turned with intense anxiety towards those dear parents, who I fear have no well-grounded hope of peace in the life to come. Before sitting down to write, I prayed to God for his Spirit to enable me to say something which might turn your attention to the things of another world. I have not omitted for many weeks to remember my parents in my morning and evening prayer, that they might be brought to feel their need of a Saviour, and be enabled to submit their hearts to him.

“Do you never, dear father, feel as if you would part with all you possess to be a christian ? When called to part with those dear children, upon whom your heart was so strongly set, did you not feel the insufficiency of all earthly consolation ? Was you not then almost persuaded to be a christian ? Yet you have hitherto, I fear, resisted the strivings of the Holy Spirit, and excluded thoughts of eternity from your mind. May a daughter entreat you, as you

desire eternal happiness, not to procrastinate the subject of religion any longer, but enter upon the work of reconciliation with God ; nor leave it until you find peace and joy resulting from repentance and faith in the Lord Jesus ! If the Holy Spirit impresses upon your conscience, my dear father, the importance of immediate attention to your soul's eternal welfare ; if you hear him in tones of warning bidding you to flee from the wrath to come, do not say in the language of one of old, "Go thy way for this time, when I have a convenient season I will call for thee." It may be the last time that God will send this heavenly messenger to warn you of your impending ruin. He may at length say, and soon say, as he said of Ephraim—'He is joined to his idols, let him alone.'

"God has done much to wean you from this world. He has taken away three beloved children ; he has made you the object of the ingratitude of those whom you had assisted, and to whose friendship and kind regards you were entitled ; he has even prostrated you more than once on a bed of sickness, and brought you near to the gates of death ; and what, dear father, has been the effect of these trials and chastisements ? Who knows what judgments may be in reserve for you ? May I once more entreat you, my beloved father, as an affectionate daughter, to defer this subject no longer ?

"And now, with many prayers, I commend you to Him who is able to do more for you than I can ask or think. May he give you his Holy Spirit to prompt you to make your peace with him ; and that you may find, through Jesus Christ, that peace and joy in believing which the world can neither give nor take away, is the prayer of your affectionate daughter."

Whether the effect of the above letter will prove lasting is beyond my means of knowing, but richly would that daughter have been compensated had she seen the tender feelings of a father excited by her desires for his immortal welfare.

There is something inexpressibly delightful to a father in the love and tender regard toward him of a beloved daughter. Her appeals are more powerful than the most eloquent discourses from the pulpit. Of all beings in the world, her love towards him is the most pure and disinterested. Her motives can scarcely be other than upright and benevolent ; and cold and obdurate must that fa-

ther's heart be, who can remain insensible to the prayers and wishes for his eternal peace, poured forth from the bosom of a pious daughter.

Have we not reason to believe that many a daughter will find a father among the saints on high, allured to the cross through her instrumentality. Let those daughters, then, who have power with God, but who have fathers still men of the world, let them address themselves to the holy and blessed work of bringing them home to God. Let them in no wise despair. In given cases the prospect may be forbidding; the father's business may be engrossing his attention, or his habits may be low and vicious; but prayer can reach the mercy-seat, and the Spirit of God can make a daughter's love and her affectionate expostulations effective when all other influences are brought to bear in vain. One of the most tender and sublime spectacles on this guilty earth, is that of *a daughter in her closet, pouring out her sorrows and anxieties to God for a father.*

W——n.

For the Mother's Magazine.

REPORT OF THE MATERNAL ASSOCIATION OF EXETER, N. Y.

This Association was organized two years since, at which time only four mothers were present; now it numbers seventeen mothers and eighty children. To some, during this period, the rich blessings of hope and joy have been given, while others have been called to mourn. Death has removed three of the children of this Association; one a young man in the prime of life, who died at New Orleans, 1839, son of the Rev. S. Storrs; another, the daughter of a widowed mother, leaving to her care and sympathy six young children to mourn a mother's unexpected and untimely death; and the other, an infant son of tender and affectionate parents, whose fond hearts had begun to love it dearly. Thus we see and deeply feel, that no age nor rank is exempt from death's ruthless invasion; and we

are forcibly reminded of the importance of dedicating our children early to God, who worketh all things after the counsel of his own pleasure. What can sooth the heart of that aged father and mother whose active son has died in a distant city, far from home and friends, with none but strangers to close his eyes and communicate to them the sad news,—what can soothe their wounded spirits more than the consolations which flow from the Spirit's bearing witness with theirs that they had always and truly consecrated him to God in a covenant that was never to be forgotten?

O, that as mothers we did but feel the momentous responsibilities resting on us! how clear, definite, and many, the promises of God to Abraham and his seed. Now, if we, as mothers, are the children of faith, then are we the seed of Abraham; then what more can we ask of God than he has already promised to bestow on us? Is not the failure, dear mothers, on our part, that all our children are not the subjects of renewing grace? it does seem as though blindness, not only partially, but almost or quite total, had fallen upon christian mothers; but thanks, eternal thanks be unto God, our covenant God and Father, that he is raising up some to break this spell of darkness, and light is dawning upon their minds, and they begin to see men as trees walking. O that the day-star would soon arise and shine with its bright and glorious effulgence, that parents may be so skilled in training and educating their children for God, that the promise may be literally fulfilled, and he perfect praises out of the mouths of babes and sucklings! Do we not see and begin to feel the need of this, that the enemy and avenger may be still? According to the promise, does not our hearts truly rejoice, dear sisters, (mine does, and with Mary magnifies the Lord,) that light begins to shine; and may it not truly be said of the Mother's Magazine, that it is becoming like the handful of corn planted on the mountain-top, which was to shake like the trees of Lebanon? Indeed, how small and feeble was its beginning, but has it not been watched by the same careful eye that the corn was, until its influence already begins to wave like the cedars of Lebanon?

Has not the heart of many a mother on first receiving the Mother's Magazine, been led, like one of old, to exclaim, "Is this the manner of man, O Lord?" is not this the thing I so much need, but my mind was so dark that I knew not what to ask for; and

pressing it to her bosom, bows before her ever-faithful God, and blesses him for such a ray of light to shine on her benighted path ? Can we not, in all this, see the mind and purposes of God fulfilling in that he will have a seed to serve him on earth ?

Our hearts also rejoice that the Editress of the Magazine is digging deep and laying strong the foundation in the selection and choice of some of the pieces therein inserted. Let us read, and cause to be read again and again, the article entitled, "Mental and Moral qualities Transmissible from Parents to Children." Is not the language of our hearts when children have risen to some years, "O that I had read this before !" And now we send up one united request, in which we feel that we cannot be denied, that the author of these remarks would send us more : more we must have ; we feel that not only ourselves and children are suffering for want of knowledge on this subject, but that the whole creation groaneth and travaileth together in blindness and ignorance. Will any one knowingly withhold so great a benefit from a perishing world. We earnestly pray that the author will not excuse herself from allowing her remarks to appear in the Magazine, because at some future time she hopes to have them all in a condensed form. We beg her to reflect for one moment how many it will then be too late to benefit ; think too, how many heart-rending pangs she may save to many an inquiring mother. The sorrow and regret that have already passed through some of our minds, induces us to plead earnestly for others, that they may not have to mourn at the last and say, "When I lived with my children there was no such light." We resolve to use our influence to gather more into our maternal meeting, and as but one or two copies of the Magazine have heretofore been taken, to secure more copies for ourselves, and for distribution among those who as yet have appeared to care for none of these things.

To sister Associations we would say, be diligent in the distribution of the Magazine ; read again the bitter reflections of that bereaved, widowed mother, in the December No. 1840, and let not the blood of souls be found on our garments because of inactivity.

In behalf of the Exeter Maternal Association,

H. G. *Superintendent.*

THE BOY AND THE MAN.

It is stated in the "School-boy" that there lived in the city of Boston, some years ago, a portrait-painter whose name was Mr. Copley. He did not succeed very well in business, and he concluded to go to England to try his fortune there. He had a little son whom he took with him, whose name was John Singleton Copley.

John was a very studious boy, and made such rapid progress in his studies that his father sent him to college. There he applied himself so closely to his books, and became so distinguished a scholar, that his instructors predicted that he would make a very eminent man.

After he graduated he studied law; and when he entered upon the practice of his profession his mind was so richly stored with information, and so highly disciplined by his previous diligence, that he almost immediately obtained celebrity. One or two causes of very great importance being intrusted to him, he managed them with so much wisdom and skill as to attract the admiration of the whole British nation.

The king and his cabinet seeing what a learned man he was, and how much influence he had acquired, felt it to be important to secure his services for the government. They therefore raised him from one post of honor to another, till he was created Lord High-Chancellor of England—the very highest post of honor to which any subject can attain; so that John Singleton Copley is now Lord Lynhurst, Lord High-Chancellor of England. About sixty years ago he was a little boy in Boston. His father was a poor portrait-painter, hardly able to get his daily bread. Now John is at the head of the nobility of England; one of the most distinguished men in talent and power in the House of Lords, and regarded with reverence and respect by the whole civilized world. This is the reward of industry. The studious boy becomes the useful and respected man.

Had John S. Copley, spent his school-boy days in idleness, he would probably have passed his manhood in poverty and shame. But he studied in school when other boys were idle;

he studied in college when other young men were wasting their time; he ever adopted for his motto, "*Ultra pergere,*" (*Press onward,*)—and how rich has been his reward.

For the Mother's Magazine.

EARLY DISCIPLINE.

"Commence discipline as soon as the child can be made to understand the wishes of the parent."—*Newcombe's Manual for Maternal Associations.*

The reason for this rule is the same as that for directing the course of the vine when it first begins to creep, or for the tree while it is yet a twig. It can be more easily bent, and when directed in the right course, it will be more even and regular than if it had been left till it would require a great effort to bend it. But some parents prefer permitting their children to grow up till they become stubborn and untractable before they begin to govern them. Then they take some occasion to get into a contest with them, so as to have an opportunity to subdue them, and "break their temper." This may sometimes be successful, but it is a dangerous experiment. Children may be driven into such a state of obstinate resistance by this course, as to place the parent under the necessity of carrying his chastisement to a dangerous extent, or else of permitting the child to conquer.

But such contests should rather be avoided. The exercise of bad passions tends to strengthen them; and therefore we should do nothing to excite them. The authority of the parent will sometimes unavoidably come in contact with the will of the child; and when this happens, the child must be made to yield, or authority is at an end. But, it is wise, so far as possible, to avoid this; and to a great extent, with suitable watchfulness, it may be done. It is never wise to issue a command requiring the child to do a positive act while he is in a turbulent mood. It is better to exert a counteracting influence

upon his feelings than to stir up still more the spirit of insubordination. This may be done by directing his attention to other objects, and especially such as excite the tender emotions. Nor is it essential for the maintenance of authority, that in every case of disobedience the child should be chastised till he performs the thing required. In some cases it may be better to punish for the disobedience, so far as to show that it will always be followed by retribution, without attempting to gain his submission at the time. This may be done with more effect afterwards when he is in a good frame.

But if discipline is commenced early, and the first buddings of evil checked, the child will acquire the habit of submitting to the will of its parents, and these contests will never be necessary. I do not state any precise age when this should be done, because the capacities of children are various. But the period, when a child is capable of understanding the requisitions of its parents, is much earlier than many suppose. Children can understand language long before they can speak; for after they have learned the sound and meaning of words, they must learn to articulate before they can speak. But the language of signs is understood much earlier than that of sound. Punishments should at first be very gentle, and designed to teach the important lesson that suffering will invariably follow transgression. Yet, before any thing of this is resorted to, the displeasure or approbation of the parent can be manifested in a much more intelligible and effectual manner by the expression of the countenance, frowns, embraces, &c.

Good government is steady, constant, uniform, and far removed from every thing hasty and capricious. It must be commenced early and continued with a steady hand; and when this is done, punishment will rarely be requisite after the period of childhood.

For the Mother's Magazine.

THE TEN COMMANDMENTS.

Mrs. W.—

Do you think that christian mothers are sufficiently mindful of the injunction contained in Deut. 6 : 6-9 ? Will you remind parents that the Ten Commandments are a law binding upon the whole world ? If the rising generation are not diligently taught to love, reverence, and obey these commandments, and to write them upon the table of their hearts, how can it be expected that the next generation will make them the men of their counsel or the guide of their lives ?

How else can they be made to feel the full force of the appeal "to the law and to the testimony, if they speak not according to these there is no truth in them?"—how appreciate the denunciation "cursed is man that putteth his trust in man, whose heart departeth from the Lord ?" Should not every parent have at least one *Sabbath lesson* to strengthen and rivet the chains of filial affection and reverence ?

Do ask your readers the following questions : Can you, yourself, repeat the Ten Commandments ? Can your children repeat them ? Do you often hear them repeat them ?

NOTICES OF BOOKS.

Sabbath Day Reading.—The Rev. Charles A. Goodrich has just issued from the press a volume of 500 pages, called *THE FAMILY SABBATH-DAY MISCELLANY*, comprising over three hundred religious tales and anecdotes, original and select, with occasional reflections, adapted to the use of families on the Lord's day. If the editor were not related to Mr. Goodrich, she might speak of his well-known tact and experience in writing for youth and others, as a sufficient commendation of the work. But the necessity, and at the same time the difficulty of making the Sabbath a pleasant day to every member of a family, are arguments which every parent must feel. Here we have a collection of facts, attractive and interesting in themselves, and

upon which many interesting conversations may be founded, applying religious truths, inculcating doctrines of the Bible, and furnishing principles of conduct. As the Pilgrim's Progress, and Hannah More's Moral Repository never tire or become distasteful to the child, however frequently perused, so this book will be read over and over again, and the religious principles and truths which it contains will thus be often unconsciously yet indelibly interwoven with the thoughts and feelings of the mind, and will operate long after the anecdote itself may be forgotten. The mother, particularly, may find the book a fountain from which to derive many interesting illustrations when she would inculcate truth upon her child. Here she will find models of excellence, furnished in great numbers, in a concise form, and at a cheap rate.

Newcombe's Manual for Maternal Associations.—We ought to have noticed this excellent little treatise long since, and but for the promise of two or three friends who highly appreciated its merits to notice it for us, should have done so. From its table of contents it will be seen that it answers the end for which it was intended. The book treats of the following subjects: the origin, design, &c. of Maternal Associations; hints to parents; rules for family government, discipline, and instruction; suggestions as to the management of Maternal Associations; Maternal Association library; topics of conversation at maternal meetings; lessons for quarterly meetings, &c. To the list of books for a library of a Maternal Association we wish to call particular attention. We have often been requested to furnish such a list, and we are glad to find one which is fuller and better selected than any we have been able to give.—The following might be an excellent plan to be adopted in the use of such a library. Let each mother in the Association select a book, which she shall carefully read during one or two months, according to her convenience. When her turn comes, or at some suitable time, let her give an analysis of the work, or call the attention of the meeting to some particular topics in the book which has most interested her own feelings, and may aid in the performance of maternal duties. This would essen-

tially benefit this individual mother, by impressing upon her own mind the truths which she has so carefully considered, and by concentrating her thoughts upon a given subject, perusing the work, as she would, with the conviction that its contents were to be intelligently communicated to others, with her own approving or condemnatory comments. By this means, too, each member would come into possession of the contents and character of the book without the time and labor of reading it, and would be furnished with topics of conversation in the meeting and at her own fire-side. Nor is this all; by this mental discipline, the member would be qualified to take an intellectual and high stand at the head of their family circles; and how soon, from the widening influence of a single Maternal Association might the aspect of a whole village or community be changed, and an atmosphere of pure and moral thought and feeling take the place of the miasma of gossip and jealousy? We also wish to call attention to the list of topics for conversation at the meetings of the Associations. Mr. Newcombe has made out nine general subjects, which he has sub-divided into no less than one hundred and sixty-four subordinate ones, with a number of subjects for lessons for quarterly meetings. Under each topic may be found books of reference treating upon that particular subject. Of this little book it is said by another, "Its pretensions are humble, but its merits are entitled to consideration. It professes to be but an attempt at what seems to be wanted in the department to which it belongs, but it is, in fact, much more than an attempt. It is a *little book*, but it contains, it is believed, altogether more to aid mothers in their maternal duties, than can be found any where else in the English language; nor should any member of a Maternal Association fail to own the book, and use it for her own benefit and the benefit of the Maternal Association to which she belongs."

The book may be found at M. W. Dodd's, Brick Church Chapel, New-York, and at C. C. Dean's, 13 Cornhill, Boston. Price 20 cents, or 12½ cents, according to binding.

TO SUBSCRIBERS.

[C] We would remind subscribers for the *MOTHER'S MAGAZINE*, that the terms of subscription are, *the Dollar annually in advance*.

[C] Those who may wish to discontinue their subscription are expected to pay all arrearses up to the end of the year.

[C] The period of the year has returned when we usually send out our bills for whatever may be due for the past or present volumes. This method of gathering up our arrearages is adopted as being more convenient and less expensively both to our subscribers and to ourselves, than any other that we can devise. We hope the bills sent out will meet with a *prompt response*.

[C] *Remittances by Mail.*—The Postmaster-General has given notice, that "A Postmaster may enclose the money in a letter to the publisher of a periodical or pay the subscription of a third person, and frank the letter, if written by himself; but if the letter be written by any other person, the Postmaster cannot frank it."

CIRCULATION OF THE MAGAZINE.

We would that the *Mother's Magazine* were brought within the reach of every reader in the land. This object, however, cannot be attained without the aid of many agents. But the low price of the publication will not justify the employment of *travelling agents* sufficiently numerous to carry out the purpose. We would therefore urge another plan, which we have before suggested. It is this.

Let the mothers in every religious congregation, who feel an interest in the proper training of their children, take the matter in hand, and designate two or three of their number to be a committee for the circulation of the Magazine throughout the congregation to which they belong; let them endeavor, by such means as they may think best, to *send* the Magazine to every family in the congregation. Let them receive the names and payments of those who may wish to take the publication, and hand the same over to their pastor or to any gentleman in whom they can confide, who will transmit the same through the Postmaster to the publisher, and the work is done.

[C] May we be permitted to say 'Ay, *and*'

W. B. Adams
35 West 4th St. N. Y.
Vol. IX. August, 1841. No. 8.

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THE

MOTHER'S MAGAZINE.

BY MRS. A. G. WHITTESEY.

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P R O S P E C T U S
OF THE
MOTHER'S MAGAZINE
FOR 1841.

The ninth volume of the Mother's Magazine commenced with the number for January, 1841. The great object which this publication is designed to attain, is the early *physical, moral, and intellectual training* of children, through the instrumentality of enlightened and sanctified **MATERNAL INFLUENCE**. It is intended to be an appropriate medium of communication with Mothers, as far as its circulation may be extended, on all subjects pertaining to their duties and responsibilities *as mothers*. It is designed to furnish lessons of instruction to such mothers as may desire instruction; to suggest motives to fidelity in their appropriate work, and to present considerations of encouragement in the great business of training their children for usefulness, respectability, and happiness *here*, and for eternal felicity hereafter.

The terms of the publication will be the same as heretofore, viz.
ONE DOLLAR A YEAR, PAYABLE IN ADVANCE.

The entire set of the volumes, eight in number, neatly bound in cloth and lettered, can be furnished at \$8 the set, the binding included. A liberal deduction will be made to those who take ten sets or more. Single volumes will be sold for \$1 25.

Orders for the work, either from private families or from Maternal Associations, *with payment in advance*, will receive prompt and faithful attention. For others' sake, as well as our own, we would that the Mother's Magazine should have a prominent place in the library of every family.

The best and only testimonials that we wish to present, as to the merits of the publication, are found in the fact that, without the instrumentality of traveling agents, the number of its subscribers already amounts to between *ten and twelve thousand*.

New-York, Jan. 1841.

S. WHITTELSEY, Publisher.

THE MOTHER'S MAGAZINE.

VOL. IX.

AUGUST, 1841.

No. 8.

For the Mother's Magazine.

CONVERSION OF CHILDREN.

NO. VIII.

In the last number we dwelt upon the dangers to which those are exposed who pass the period of youth in impenitence. We will now present some other considerations which should induce us to seek the early conversion of children. These considerations will have regard to the increased amount of good which may be expected to result from such conversions.

1. If conversions take place early, *less time will be spent in the service of the world, and, consequently, the power of the adversary will be proportionably diminished.* There are two great powers striving for the ascendancy in this world,—Christ and Satan, with their respective followers. The followers of Christ are those who are won from the ranks of Satan. Formerly they have been suffered to remain there till the best part of their lives have been spent in opposing the advance of holiness. Now, if they can be won over to the side of Christ ten or fifteen years earlier, so much will be subtracted from the power of the adversary.

2. But not only is the power of Satan lessened by early conversions, that of Christ's cause is to the same extent increased. Instead of giving ten or twenty years to the service of Christ, you give thirty, forty, or fifty. Thus the cause of holiness gains a double advantage. If, in war, a hundred of the enemy fall in battle while we lose nothing, we have gained an advantage. But how much greater is the acquisition if,

instead of falling, they desert and come over to our side !

3. Again, those who are converted in early childhood *will do less injury to the cause of their Master when they engage in the active business of life*, than if their conversion were delayed till they arrive at adult years. There are few christians who do not often find reason to mourn over injuries done to the cause of Christ by the manner of their lives. Of many christians it may without doubt be said with truth at their death, "they have done more hurt than good." This arises very much, if not chiefly, from injurious habits formed and established while in impenitence. One had the habit of covetousness firmly established before conversion, and now it is his besetting sin. The world look on and exclaim, "There is one of your professors of religion, as close-fisted as any man on earth." Thus his habit is made the occasion of their stumbling and destruction, and dishonors Christ. Another christian is the subject of some *other* bad habit which gives offence. But let conversions take place in childhood, and let the habits be formed after the christian model, and these injurious effects will not be seen.

4. *The amount of good performed during any given portion of life will be greater in proportion as conversions take place earlier.* Not only will the *time* for doing good be increased by early conversions, but the *power* of doing good will also be augmented. *Good* habits occupy the ground which otherwise would have been occupied by *evil* habits. But this consideration is of little importance compared with the *increase of holiness* which will thus be secured. There are two men, A. and B., each thirty years of age. A. was converted at ten years of age ; B. has just commenced the christian course. Their natural abilities and their opportunities of doing good being the same, the amount of good performed by A. during the coming year will be far greater than that of B. A.'s piety will be steady and vigorous, "always abounding;" that of B. will be flashy and irregular, easily discouraged by obstacles. A.'s twenty years' *experience* also in doing good, will, of itself, render him an incomparably more efficient laborer than B.

5. Another thing which renders early conversions of great

importance to the cause of Christ is the fact, that thus *opportunity is afforded the christian of choosing and preparing himself for that employment in which he can do the most good.* How many christians who commenced living for Christ after they were settled in life, are now bitterly lamenting the necessity of spending the remainder of their days in a business which they would not have chosen had they become pious earlier. Many, whose natural talents are such as would lay the foundation for eminent usefulness in the ministry, are plodding along in an employment unfavorable to the exercise of extensive influence, because they chose their occupation without reference to the will of Christ, and entered upon his service when it was too late to change. How many churches that are now destitute of one to break to them the bread of life, might have been enjoying the regular ministrations of pious pastors! How many that are bowing down to idols might have now been singing the praises of the Lamb had early conversions been common in the last generation!

6. The early conversion of the children of pious parents is important, because, *the anxiety of the parents for their children will thus be lessened,* and consequently they will be able to devote more of their thoughts and strength to efforts for the conversion of others. How much is the usefulness of christian parents impaired by those consuming cares and anxieties which are preying upon their hearts, in view of the dangers to which their unconverted children are exposed! And how much more efficient might they be in the service of Christ, could they put forth their desires and efforts for the salvation of those around them, unencumbered by the sad reflection, that their own children are still out of the ark of safety!

7. The last consideration we present as a motive to effort for the conversion of children is, that *in this way ONLY can the full effect of christian family example be brought to bear upon the impenitent world.* The example of an individual is powerful, but how much more powerful is that of a family. But what becomes of the family influence where the children grow up in impenitence and remain unconverted till they go out from under the parental roof? It is impossible so to

train up a family in impenitence that the conduct of the children shall not, to a greater or less extent, prove a stumbling block to the world. An ungodly parent witnesses the vicious practices of the children of christians, and does not see but *his* children are as well governed and obedient as *theirs*. Oh! it is enough to cause the truly pious heart to bleed, to think of the injury which religion sustains from the scandalous conduct of the children of pious parents. And all this because they are unconverted. They neither do good themselves nor allow their parents to do it.

In view of these considerations we ask christian parents, can you look upon yourselves as faithful to your Master while you are not earnestly seeking the early conversion of your children? Would you have a large portion of the time and influence of your children rescued from the service of the devil and consecrated to Christ,—would you see them engaging in those employments in which they can do most for their Saviour,—would you be free yourselves from anxious forebodings in reference to your children, and thus be able to engage with a cheerful heart in doing good,—especially, would you have the example of your family, while under the parental roof, tell on the side of Christ,—do you earnestly desire these things? Then surely you will not spare any effort which promises to prove effectual in bringing them into the fold of the good Shepherd.

In our next we shall direct attention to the *encouragements* to labor for the conversion of children, and afterwards to the *means* to be employed.

For the Mother's Magazine.

MENTAL AND MORAL QUALITIES TRANSMISSIBLE FROM PARENTS TO CHILDREN.

No. IV.

It is to the theory which we have attempted to illustrate, in the preceding essays, that we must have recourse to account for and explain the singular combinations of talent and

error which is exhibited in the biography of many eminent individuals. Among these, we notice in strong relief, the character of that most eccentric of monarchs, James I. of England, and VI. of Scotland. Various causes, not necessary to be enumerated here, have combined to produce much misconception in regard to the true character of this personage. We annex a sketch from a master-hand, forcible, graphic, and true; one who has rarely, if ever, been equalled in this species of portraiture.

Macaulay, in tracing the struggle for political and religious liberty of the sixteenth century, thus speaks of Elizabeth, and her successor, James: "The conduct of the extraordinary woman who then governed England is an admirable study for politicians who live in unquiet times. It shows how thoroughly she understood the people whom she ruled, and the crisis in which she was called to act. What she held, she held firmly; what she gave, she gave graciously. She saw that it was necessary to make a concession to the nation, and she made it, not grudgingly, not tardily,—not as a matter of bargain and sale,—not, in a word, as Charles the First would have made it, but promptly and cordially. Before a bill could be framed or an address presented, she applied a remedy to the evil of which the nation complained. She expressed in the warmest terms her gratitude to her faithful commons for detecting abuses which interested persons had concealed from her. If her successors had inherited her wisdom with her crown, Charles the First might have died of old age, and James the Second would never have seen St. Germain's.

"She died, and the kingdom passed to one who was, in his own opinion, the greatest master of king-craft that ever lived; who was, in truth, one of those kings whom God seems to send for the express purpose of hastening revolutions. Of all the enemies of liberty whom England has produced, he was at once the most harmless and the most provoking. His office resembled that of the man who, in a Spanish bull-fight, goads the torpid savage to fury by shaking a red rag in the air, and now and then throwing a dart

sharp enough to sting, but too small to injure. The policy of wise tyrants has always been to cover their violent acts with popular forms. James was always obtruding his despotic theories on his subjects without the slightest necessity. His foolish talk exasperated them infinitely more than forced loans or benevolences would have done. Yet, in practice, no king ever held his prerogatives less tenaciously. He neither gave way gracefully to the advancing spirit of liberty, nor took vigorous measures to stop it; but retreated before it with ludicrous haste, blustering and insulting as he retreated. The English people had been governed for nearly a hundred and fifty years by princes who, whatever might be their frailties or their vices, had all possessed great force of character, and who, whether loved or hated, had always been feared. Now, at length, for the first time since the day when the sceptre of Henry the Fourth dropped from the hand of his lethargic grandson, England had a king whom she despised.

"The follies and vices of the man increased the contempt which was produced by the feeble policy of the sovereign. The indecorous gallantries of the court, the habits of gross intoxication in which even the ladies indulged, were alone sufficient to disgust a people whose manners were beginning to be strongly tinctured with austerity. But these were trifles. Crimes of the most frightful kind had been discovered; others were suspected. The strange story of the Gowries was not forgotten. The ignominious fondness of the king for his minions, the perjuries, the sorceries, the poisonings, which his chief favorites had planned within the walls of his palace; the pardon which, in direct violation of his duty and of his word, he had granted to the mysterious threats of a murderer, made him an object of loathing to many of his subjects. "This was not all. The most ridiculous weaknesses seemed to meet in the wretched Solomon of Whitehall—pedantry, buffoonery, garrulity, low curiosity, the most contemptible personal cowardice. Nature and education had done their best to produce a finished specimen of all that a king ought not to be." And this king was the son of Mary,

Queen of Scots, who, in the twenty-third year of her age, married her first cousin, a youth of nineteen.

This marriage was not the dictate of state policy, but a transitory passion produced in the queen by the outward graces of Darnley. The alliance, according to Mr. Combe, promised any thing except intellectual or moral offspring.* Keith gives us the following account of Mary's youthful husband: "He was one of the tallest and handsomest young men of the age; he had a comely face and pleasant countenance; a most dexterous horseman, and exceedingly well skilled in all gentle exercises; prompt and ready for all games and sports; much given to the diversions of hawking and hunting; to horse-racing and music, especially playing on the lute; he could speak and write well, and was bountiful and liberal enough. To balance these good natural qualifications, he was much addicted to intemperance, to base and unmanly pleasures; he was haughty and proud, and so very weak in mind as to be a prey to all that came near him; he was inconstant, credulous and facile, unable to abide by any resolution; capable of being imposed upon by designing men; and could conceal no secret, let it tend ever so much to his own welfare or detriment."

The beauty, grace and accomplishments of Mary have been dwelt upon by the historian and the novelist. But from her conduct in life it cannot be inferred that she possessed either strength of understanding or purity of heart. For proof of this we refer the reader to Hume; not, however, to the body of the history, but to the notes. After examining those documents, the unprejudiced mind can trace the strong pre-disposition to sensuality in James to both of his parents; while his partial idiocy, and nervous trembling at the sight

* "When two parties marry very young, the eldest of their children generally inherits a less favorable development of the moral and intellectual organs than those produced in more mature age. The animal organs in the human race are, in general, most vigorous in early life, and this energy appears to cause them to be most readily transmitted to offspring." Mr. Combe also shows the deteriorating effects of marriages between blood relations, which is now too well established to be doubted. Yet in the face of all this knowledge, we cannot take up a love-tale for youth, without finding cousins falling in love with, and marrying each other, before they are out of their teens.

of naked steel, was caused, doubtless, by the terror which his mother experienced at the brutal murder of Rizzio in her presence, a few months previous to his birth.*

Yet is it not humiliating to reflect, that from an union of two young persons, the aim and end of whose existence appeared to be the gratification of their selfish passions, should proceed a race of kings who were to involve their country in revolution and bloodshed for nearly a century? Let us not, however, question the mysterious ways of Providence. For who can tell how much the present prosperity of this country is indebted to the weak and wicked race of the Stuarts, whose licentiousness and folly so disgusted the most virtuous and high-minded portion of their subjects, that many of them, to escape from the effects of it, emigrated to America; and to their intellectual, moral and energetic posterity is to be mainly attributed the present prosperity and happiness of this country.†

In approaching our times another remarkable case presents itself—the son of Napoleon. The private history and character of both Maria Louisa and her son afford a lamentable instance of the direct descent of strong propensities and weak intellect, unaccompanied by moral sentiments. The scandalous chronicles of the court of Parma, and the well-known habits of the duke of Richstadt, furnish sufficient evidence that the mother's nature prevailed in the offspring; and that the father's anticipations of the future greatness of the new-born heir to his monarchy could never have been realized.

Napoleon was once told, "Sire, the education of your son should

* "So palpable, indeed, is the connection between the mother's state and the constitution of the future child, that the philosopher Hobbes unhesitatingly ascribed his own excessive timidity and nervous sensibility to the fright in which his mother lived before he was born, on account of the threatened invasion of the Spanish armada, and which increased to such a pitch on the news of its actual approach as to bring on premature birth."—*Combe on Infancy*, p. 65.

† Those who have doubts on this subject, and also upon the transmission of moral qualities, have only to inform themselves respecting the state of society in New South Wales; a community of the same Anglo-Saxon origin as this country, but whose progenitors were of a very different moral character from the 'Pilgrim Fathers.' Hence the difference between the present state of society in the two countries.

be watched over with great attention ; he must be educated so that he may replace you.”* “Replace me,” he answered, “I could not replace myself ; I am the child of circumstances.” True, and he might have added, the child of a very different mother, produced by circumstances very dissimilar from those which operated on the mother of the young king of Rome. Maria Louisa was of an inert, lymphatic temperament ; her habits indolent, luxurious, and sensual ; and in every respect the opposite of Letitia Romilene, the mother of Napoleon. “The circumstances,” says Dr. Combe, “in which the brightest order of minds most frequently appear, are where the father is healthy and active, and the mother unites an energetic character with vigorous bodily health, or with some *high and sustaining excitement animating all her mental and bodily functions*. The mother of Bonaparte was of this description ; and the mothers of most of the celebrated men will be found to have been more or less distinguished for similar characteristics ; and, accordingly, how often in the biographies of men of genius do we remark, that it was the mother who first perceived and fanned the flame that burst into after brightness !”

The union of two, each having an excess of the propensities, will result in an increased malignity of evil passions in their descendants. Such is the record of that distinguished family of ancient Rome which ended in the monster Nero. Julia, the daughter of Augustus Cæsar and the great-grandmother of Nero, was a woman of dissolute conduct, libidinous passions, and abandoned infamy. Her daughter, Agrippina, possessed an uncontrollable and violent temper ; and was insatiable, ambitious of power ; for her

* A very different opinion of the power of education is held by Dr. James Johnson, who says, “To expect a good crop of science or literature from some intellects, is about as hopeless as to expect olives to thrive on the craggy summit of Ben Nevis, or the pine-apple to expand amid the glaciers of Grindelwald. Yet from these sterile regions of mind the hapless pedagogue is expected, by parents, to turn out Miltons, Lockes and Newtons with as much facility as a gardener raises brocoli or cauliflower from the rich alluvial grounds about Fulham ! It is in vain for poor Syntax to urge in excuse, that

“Non ex aliquo vis ligno fit Mercurius.” †

This is only adding insult to injury, in the eyes of the parents, who consider that any hint of imperfection in the offspring is, by *inuendo*, a reproach cast on themselves.”

† Every block is not fit for a statue.

own aggrandizement she was ever ready to sacrifice the interests, or even the lives of her children. Her only redeemable quality was chastity; and although Germanicus, "the worthiest son of the worthiest parents," was her husband, her children seem to have inherited her fierce disposition. Caligula, that emperor of Rome who wished the Roman people had but one neck, that he might at a blow destroy the whole race, was one of them, and Agrippina, of infamous memory, the mother of Nero, was another. The grandfather of Nero was Lucius Domitius Ænobarbus, a man of impetuous temper, violent, proud, extravagant, and cruel; and of his son Cneius Domitius Ænobarbus, it is said, "his life was a series of evil deeds;" he married his cousin Agrippina, and used to say that "from himself and Agrippina nothing good or valuable could come." They were the parents of Nero, whose name is now another word for the most savage cruelty.

H. P.

For the Mother's Magazine.

CONSOLATIONS AND CAUTIONS FOR ANXIOUS MOTHERS.

(Extract from a letter.)

MY DEAR MRS. —

* * * * I am the one who should now feel afflicted on your account for my apparent remissness. As I cannot in consequence of debility do any justice to your interesting and affecting details of your beloved family, I will proceed to notice one subject which seems more important than any other. Waving, therefore, other matters till I get a little stronger, I wish to call your attention particularly to the first object before you, viz. *yourself*. In looking over your letters, I am grieved to see how far you have fallen into the error which has sent away from this world so many valuable persons, and to which I had nearly sacrificed my own life. It is, attempting to do every thing, venturing to feel every thing; putting forth all the energies of body, soul, and spirit to their mightiest efforts, as

if the salvation of your children,—of all other children,—of missionaries and heathen rested on your own hands. I know just how it is; I speak from deep and bitter experience; and my poor attenuated frame, feeble eyes, and worn body, testify to my careless forgetfulness of self; and I come to you and beg you to hear me. You cannot plead guiltless, for here are your letters, speaking out just such a history of the last two years.

There is a time in the life of a female when terrible retribution is made. I could tell you of many cases of melancholy and fatal results; one especially touching occurs to me. The lady of whom I speak was possessed of eminent piety and of a sensitive heart, and was formed to bless her family and the world. Her race was similar to yours, my dear friend; her heart was burthened with the wants and woes of the perishing world, and her hands were laden with heavier cares for their relief; she felt for every body, and could not be contented while any slept. She had undertaken, she had felt too much, and the sad consequence was, that her reason was shaken, and she became an inmate of an insane retreat.

In my early youth, one strong wish my dear Saviour put in my heart—it was to be useful, to have a sphere large enough. I panted for this. A door to the heathen world opened. I fain would enter, but my friends interposed and forbade it. In process of time, however, God granted the prayer, and opened and spread out to the utmost desires of my heart a beautiful garden, and placed me in it. It was filled with the tenderest plants to cultivate and watch over. But these were not enough, and so he gave me more and more, and now it is full, and demands all my time, care and strength. I loved it and delighted in it; and thinking that as it was only a little garden I might work very hard, so I labored till my nights were sleepless, my appetite gone, and my strength and heart were failing. And yet in my little garden all that was necessary could have been effected with proper care and attention. I began to awake to my error, and before it was too late to throw off some of my corroding anxieties. I began to find that I need not watch all night for the dew to fall, nor look at the clouds all day, for the rain came as it was needed. The warm

sun shone, and the dew lay upon my tender plants as usual, while he gave me "the sleep of his beloved." And presently a very sweet voice whispered into my ear these words, "*Be careful for nothing—for nothing!*" They went into the depths of my soul, and showed me the exceeding guilt of former years. Oh! the months of care and anxiety which I had before indulged contrary to his special command, "Be careful for nothing!" But how? what shall be the substitute, if I care not for my precious plants continually? The answer was, "Go on doing your duty calmly, tranquilly, patiently, and *in every thing* make known your supplications to me!" "In every thing? in every domestic trial? in every petty loss? in every little sorrow? may I carry my very trifles which have often beguiled me of rest and peace, and lay them *all* down at the feet of my Saviour?" "*All, all,*" was the answer. Well, I can truly say that from that hour nothing has worried and perplexed me; all seems right, and good, and kind. When I am sick, he watches my garden; when I am well, he helps me to look after it with a calm and humbled spirit, feeling now that its prosperity does not depend upon me. He even pledges himself to take the same care after I am gone, and sure I am that he will be true. Not a plant which he has given me will be lost. Oh no! they will flourish and bloom in the paradise of God.

If this little allegory which I have inadvertently fallen into will comfort you respecting your dear precious plants, I shall rejoice. My dear sister, take that little sentence, and pray God to write it deeply upon your soul. It has blessed me beyond measure. I have long felt the necessity of cultivating a quiet, serene state of mind, carefully checking the first impulses of strong excited feeling; and as I endeavor to trust myself in the hands of a faithful Creator, so do I strive to commit my beloved children to him, who has said, "*I will* circumcise the heart of thy seed," &c.; for is it not far more probable that an unwavering faith in that sure promise will secure the blessing, than an anxious wasting of body or mind? Oh, I am sure that we may thus repose upon that everlasting arm! I write thus to you, because I think you will be a little more affected by what I say, than if I had not fallen into the same error. And now, my dear friend,

lay down your anxieties at the feet of your Redeemer. What if he means to try your faith a little? and what if he may even see fit to show to the world that however much you and I may feel and say, and our husbands may preach, about christian education, yet he will take his own time and his own way of causing the seed to spring up. I know some of the thoughts which may arise in your heart on this point; "for as in water face answereth to face," &c. We have said and written much. We wish our children to stand forth as living illustrations of those truths. Our blessed Saviour may think otherwise, and see that we need other discipline. It might be a little *too much* for me if all my children were taught of God in childhood. I fear I should feel that I had done it by my own strength. Perhaps you might not, but I need strong lessons to subdue pride. I have a number of sons who are probably to meet the dangers of a college life. I wish now to begin to pray for them, that when that trial comes they may be prepared. I will think of your's; but do not distrust the promise, *nor let go your hold upon the mighty word*. If he bids you be careful for nothing, lay the whole weight upon him, and confidently wait and *expect* the blessing. Oh, let us learn a thousand times in the day to cast our little cares and our greater cares upon the Lord. We shall be sorry by-and-by that we did not go to this fountain to satisfy our thirst, a fountain always open. I wish to learn the meaning of two words, "Praying always." Oh, how that secret would cure these heart-aches! My dear friend, I shall soon write again; I only send you this now in great weakness, to give you the note of alarm. You are in danger. Do not slight this warning. Call in your exhausted powers. Look at the beautiful arrangement of Providence which gives to each a little circle to fill and in which to move. Your's is too wide. You must limit it. Remember Jethro's advice^e to Moses. The work is too great. Do not wear out life in its meridian, but live to bless the world. * * * *

Yours in love.

For the Mother's Magazine.

FIFTH REPORT OF THE MATERNAL ASSOCIATION, HIGH-STREET
CHURCH, PROVIDENCE, R. I.

On this anniversary occasion, which completes the fifth year of our existence as a Society, we are strikingly reminded, my dear sisters, of the rapid flight of time, and the necessity of improving the moments as they fly. How short, in the retrospect, appears the time since a little company of praying mothers originated this Maternal Association; and yet it may be, that some of these mothers may look back upon these few years as among the most eventful of their lives. Urged on by the desire to blend their sympathies and prayers together, and mutually instruct each other in the honorable and blessed, but fearfully responsible duties of a christian mother, they assembled at the first for the formation of this Society, and have continued from year to year to bring their offerings to the common altar. And what has been the result? It is not for the indifferent and sceptical alone to propound such an inquiry, but for all who wish to *know the truth*, and desire to practice in accordance with it. "*By their fruits ye shall know them*," is the Scripture method of estimating individual character, and the same just rule may apply equally well in the present case. Perhaps some of you may have at times felt that the monthly meetings of this Association were of but little consequence, and with a faithless despondency been ready to think the time allotted to them almost wasted. Such, I must confess, have been my own feelings on retiring from some of our meetings; but I have found so much in tracing the record of the past history of this Society to cheer and encourage my own heart, that I feel it would be most criminal and ungrateful to yield another moment's ascendancy to such a feeling.

And I would now lead my sisters to the fountain-head of this stream of maternal influence, that you too may mark its progress, and see how it has gradually accumulated force and

strength, until the little rill has become too broad and deep a stream to be impeded by trifling obstacles or choaked by the noxious weeds of *unbelief*.

There are some present to-day whose names stand enrolled among the *fifteen* mothers who bore the burden of this Society in its infancy, and who, with their *forty* children, composed this Maternal Association. They will not, I am sure, deem their efforts altogether abortive, when they see upon our record to-day the names of *forty* mothers and *one hundred and fifty-four* children and youth, whom we number as members of our maternal band. And in addition to this number, *eighteen* mothers and *forty-one* children have withdrawn on account of a change of residence; and *two* mothers and *ten* infant ones have been separated from us by death; making an aggregate of *two hundred and sixty-four* mothers and children who have been brought within the circle of our influence as a Society.

"Where two or three are met together in my name, there will I be in the midst of them," is the blessed declaration of One who is alone able fully to sympathise with all a mother's anxieties and trials. And would it not be worse than invidious to suppose, that the members of this Society, in the *forty-six* times they have convened to bow themselves in unison before the mercy-seat, and to discuss questions of momentous interest connected with our duties as christian mothers,—and in the *twenty-two* meetings held for the children, when the great truths of the word of God have been affectionately presented, and brought to bear upon their impressible minds,—have never been in a situation to claim the fulfilment of this sweet promise? And are there not many among us who can bear testimony to the value of the information derived from the *thirty-six* volumes contained in our library, and from the circulation of the *eight* numbers of the Magazine taken by the Society?

And now, dear sisters, are we prepared to say that all this study of the Bible; these hymns embodying Scripture truth, and treasured up in infantile minds; the light and knowledge acquired in the discussion of the questions which have come

before us, and from the books in our library—and our mutual and oft-repeated supplications at the throne of Infinite Grace—have all been in vain, and worse than in vain? however conscious we may be of having misimproved precious time, and of having harbored an unbelieving and faithless spirit, I feel assured that each one now before me would unhesitatingly reject such a conclusion. And could the beloved sister, who was accustomed for a short season to meet with us, but has recently exchanged the associations of earth, we trust, for the society of the redeemed and the presence of the Saviour,—and who was enabled, through the infinite riches of his grace, even amid the pangs of dissolving nature, to commit her motherless babes without one anxious thought to his care,—could *her* voice be heard in our circle to-day, it would proclaim, *all this has not been in vain*. But we require no communication from an invisible world to convince us of this. We *feel* the blessed consciousness in our own bosoms, and we have living witnesses before our eyes.

When, a few months since, some of our acquaintances and friends were, in the providence of God, exposed to imminent peril, how did our hearts throb and our souls rejoice as they were rescued from the very jaws of death amid the horrors of that terrible conflagration. And if we felt thus in view of these friends, Oh! with what unutterable emotions, as *christian mothers*, should we sympathise with those of our number who are to-day rejoicing in the hope that *seventeen* of their dear children, recently exposed to *eternal death*, have been gathered into the fold of Jesus! How should our tears of gratitude flow and mingle with those of *four* beloved sisters, who have recently seen their impenitent companions turning unto the Saviour, and resolving that as for them and their house they would serve the Lord!

We cannot, I am aware, measure the exact amount of influence which has gone forth from our maternal meetings, and which the Holy Spirit may have employed in producing results like these. But have we not sometimes felt the flame of *heavenly love* kindling and glowing brighter in our bosoms, as we have knelt together in this place, and a more fixed determina-

tion engendered to discharge more faithfully our obligations to the Saviour, and to those beloved ones whom he hath committed to our immediate care? And may we not recognize in these displays of his sovereign grace, the ready willingness of him, to whom we have consecrated our offspring, to hear and answer our prayers in their behalf?

And now, in view of God's dealings with us as a Society, can it be said of us individually as of one of old, "*She hath done what she could?*" Have we by our endeavors to lead other mothers to engage with us—by our regular and punctual attendance at the stated meetings of the Society, and our readiness to bear our part in all its duties, done what we could to increase its influence and secure its perpetuity? Placed by God as one of the heads of our respective households, have we fully recognized the obligation imposed on us to train up our children, *physically, intellectually, and morally* for the Lord. In their physical culture have we studied to promote their health and their best good, and been anxious to form in them habits of *diet, exercise and dress* calculated to ensure this, though opposed to the prevailing customs and fashions of society?

And as we have watched the developement of those mental powers implanted by the Infinite Mind in our offspring, and witnessed the first germination of *thought*, have we been solicitous to twine the frail tendrils around the sturdy tree of *useful knowledge*? But above all, have we looked upon those whom God hath given us, as *moral, accountable* beings, surrounded by temptation and possessing a depraved heart, and labored unceasingly to bring them to the Lamb of God who alone can cleanse them from their sins? Have our closets witnessed our daily and earnest supplications in their behalf? and has our own *religion at home*—our christian walk and example, been a living exemplification of the blessed spirit of the Gospel—such as would win the reverence and love of our little ones?

Let us, my dear sisters, begin this new year of our Society by a heartfelt and humble acknowledgement of our past unfaithfulness; and confidently relying upon Him who is infinitely able and willing to impart every needed assistance, let us move *onward* in the work he has given us to do. Then may we in-

dulge the sweet anticipation, that these mothers may soon witness more signal displays of the mercy and grace of God in behalf of their children, and many, in after years, shall rise up and call them blessed.

PROVIDENCE, May 26, 1841.

A. L. E.,
Secretary.

For the Mother's Magazine.

ON SLEEP.

Hufeland, a German writer on the "Art of Prolonging Life," has some very good observations on *sleep* which we earnestly recommend to the attentive perusal of our readers. He says, "I have already shown that sleep is one of the wisest regulations of nature, to check and moderate, at fixed periods, the incessant and impetuous stream of vital consumption. It forms, as it were, stations for our physical and moral existence; and we thereby obtain the happiness of being daily re-born, and of passing every morning, through a state of annihilation, into a new and refreshed life. Without this continual change, this incessant renovation, how wretched and insipid would not life be! and how depressed our mental as well as physical sensation! The greatest philosopher of the present age says, therefore, with justice, "*Take from man hope and sleep*, and he will be the most wretched being on earth.'"

How unwisely then do those act who imagine that by taking as little sleep as possible they prolong their existence! They will obtain their end neither in *intensive* nor *extensive* life. They will indeed spend more time with their eyes open, but they will never enjoy life in the proper sense of the word, nor that freshness and energy of mind which are the certain consequences of sound and sufficient sleep, and which stamps a like character on all our undertakings and actions.

But sufficient sleep is necessary, not only for intensive life, but also for extensive, in regard to its support and duration. Nothing accelerates consumption so much; nothing wastes us

so much before the time, and renders us old, as a want of it. The physical effects of sleep are, that it retards all the vital movements, collects the vital powers, and restores what has been lost in the course of the day; and that it separates from us what is useless and pernicious. It is, as it were, a daily crisis, during which all secretions are performed in the greatest tranquility and with the utmost perfection.

Continued watching unites all the properties destructive of life;—incessant wasting of the vital power and of the organs, acceleration of consumption, and prevention of restoration.

We must not, however, on this account believe that too long continued sleep is one of the best means for preserving life. Long sleep accumulates too great an abundance of pernicious juices, makes the organs too flaccid and unfit for use, and in this manner can shorten life also.

In a word, no one should sleep less than six, nor more than eight hours. This may be established as a general rule.

To those who wish to enjoy sound peaceful repose, and to obtain the whole end of sleep, I recommend the following observations:

1st. The place where one sleeps must be quiet and obscure. The less our senses are acted upon by external impressions, the more perfectly can the soul rest. One may from this see how improper the custom is of having a candle burning in one's bed-chamber during the night.

2d. People ought always to reflect, that their bed-chamber is a place in which they pass a great part of their lives; at least they do not remain in any other place so long in the same situation. It is of the utmost importance, therefore, that this place should contain pure sound air. A sleeping apartment must consequently be roomy and high; neither inhabited nor heated through the day; and the windows ought always to be kept open, except in the night time.

3d. One should eat little, and only cold food for supper, and always some hours before going to bed.

4th. When a-bed, one should lie not in a forced or constrained posture, but almost horizontal, the head excepted, which ought to be a little raised. Nothing is more prejudicial than to lie

in bed half sitting. The body then forms an angle ; circulation in the belly is checked, and the spine is always very much compressed. By this custom one of the principal ends of sleep, a free and uninterrupted circulation of the blood, is defeated ; and in infancy and youth, deformity and crookedness are often its consequences.

5th. All the cares and burthens of the day must be laid aside with one's clothes ; none of them must be carried to bed with us ; and in this respect one, by custom, may obtain very great power over the thoughts. I am acquainted with no practice more destructive than that of studying in bed, and of reading till one falls asleep. By these means the soul is put into too great activity, at a period when every thing conspires to allow it perfect rest ; and it is natural that the ideas, thus excited, should wander and float through the brain the whole night. It is not enough to sleep physically ; man must also sleep spiritually. Such a disturbed sleep is as insufficient as its opposite ; that is, when our spiritual part sleeps, but not our corporeal : such, for example, as sleep in a jolting carriage on a journey.

6th. One circumstance in particular I must not here omit to mention. Many believe that it is entirely the same if one sleeps these seven hours either in the day or night-time. People give themselves up, therefore, at night as long as they think proper either to study or pleasure ; and imagine that they make every thing even when they sleep in the forenoon those hours which they sat up after midnight. But I must request every one who regards his health to beware of so seducing an error. It is certainly not the same whether one sleeps seven hours by night or by day ; and two hours' sound sleep before midnight are of more benefit to the body than four hours in the day. My reasons are as follows :

That period of twenty-four hours formed by the regular revolution of our earth, in which all its inhabitants partake, is particularly distinguished in the physical economy of man. This regular period is apparent in all diseases ; and all the other small periods so wonderful in our physical history are by it, in reality, determined. It is, as it were, the unity of our natural chronology. Now it is observed, that the more the end of

these periods coincide with the conclusion of the day, the more is the pulsation accelerated; and a feverish state is produced, or the so-called evening fever, to which every man is subject. The accession of new chyle to the blood may, in all probability, contribute something towards this fever, though it is not the only cause; for we find it in sick people who have neither ate nor drunk. It is more owing, without doubt, to the absence of the sun, and to that revolution in the atmosphere which is connected with it. This evening fever is the reason why nervous people find themselves more fit for labor at night than during the day. To become active they must first have an artificial stimulus; and the evening fever supplies the place of wine. But one may easily perceive that this is an unnatural state; and the consequences are the same as those of every simple fever—lassitude, sleep, and a crisis, by the perspiration which takes place during that sleep. It may with propriety, therefore, be said, that all men every night have a critical perspiration, more perceptible in some, and less so in others, by which whatever useless or pernicious particles have been imbibed by our bodies, or created in them during the day, are secreted and removed. This daily crisis, necessary to every man, is particularly requisite for his support; and the proper period of it is when the fever has attained to its highest degree,—that is, the period when the sun is in the nadir, consequently midnight. What do those, then, who disobey the voice of Nature, which calls for rest at the above period; and who employ this fever, which should be the means of secreting and purifying our juices, to enable them to increase their activity and exertion? By neglecting the critical period they destroy the whole crisis of so much importance; and though they go to bed towards morning, cannot certainly obtain on that account the full benefit of sleep, as the critical period is past. They will never have a perfect but an imperfect crisis; and what that means is well known to physicians. Their bodies also will never be completely purified. How clearly is this proved by their infirmities, rheumatic pains, and swollen feet, the unavoidable consequences of such lucubrations!

Besides, the eyes suffer more by this custom: for one labors

then the whole summer through by candle-light, which is not necessary to those who employ the morning.

And lastly, those who spend the night in labor and the morning in sleep, lose that time which is the most beautiful and the best fitted for labor. After every sleep we are renovated in the properest sense of the word ; we are in the morning taller than at night ; we have then more pliability, powers and juices—in a word, more of the characteristics of youth ; while, at night, our bodies are drier and more exhausted, and the properties of old age then prevail. One, therefore, may consider each day as a sketch, in miniature, of human life, in which the morning represents youth ; noon, manhood ; and evening, old age. Who would not then employ the youthful part of each day for labor, rather than begin his work in the evening, the period of old age and debility ? In the morning all nature appears freshest and most engaging ; the mind at that period is • also clearest, and possesses most strength and energy. It is not, as at night, worn out and rendered unequal by the multifarious impressions of the day, by business and fatigue ; it is then more original, and possesses its natural powers. This is the period of new mental creation, of clear conceptions and exalted ideas. Never does man enjoy the sensation of his own existence so purely and in so great perfection as in a beautiful morning. He who neglects this period, neglects the youth of his life.

All those who attained to a great age were fond of early rising ; and *John Wesley*, the founder of a particular methodistical sect, an original and singular man, was so convinced of the necessity of this custom, that he made it a point of religion to get up early, and by these means lived to the age of eighty-eight. His motto, which as a true maxim of life, I shall here recommend, was,

To go to bed early, and early to rise,
Will make a man healthy, wealthy and wise.

For the Mother's Magazine.

ORIGINAL LETTER OF MRS. BAXTER.

SHIP WILLIAM PENN, S. Atlantic, March 22, 1841.

MRS. W——

DEAR MADAM,—The following letter, in a London Magazine of 1802, fell into my hands a few days ago near Cape Horn. It is transcribed and forwarded to you with the impression that it will interest and benefit the readers of your publication, a work worthy of the contributions of such men as Baxter, and such women as Baxter's wife. That our sons and daughters may resemble the ancient and modern worthies, may you continue still to issue the MOTHER'S MAGAZINE. Fathers as well as mothers—in heathen lands as well as in christian—are under many obligations to the editor of that work. Permit me also to express our thanks to a benevolent individual, to us unknown, by whom it has been sent, for two or three years past, to Mrs. T. to bless us in "the house of our pilgrimage" at the Sandwich Islands.

Sincerely your friend,

R. TINKER.

Original Letter of Mrs. Baxter.

"I'll pray for you according to the best of my judgment; and I'll tell you for what,—that you may know what to pray for for yourself.

"1st. I'll pray that your thoughts may be turned to the magnifying of God's love; that you may remember that he is as good as he is great; and that you may be as sensible of his mercy as of your own unworthiness.

"2dly. I'll pray that you may have so lively an apprehension of your everlasting felicity as may make you long to be with Christ.

"3dly. That you may have more self-denial, and more of that humility which makes you little in your own eyes.

"4thly. That you may be less tender and liable to commotion and disquiet of mind, and less sensible of unkindnesses and bodily dangers; yea and of sin itself, while the sense of it

hinders the sense of mercy. A meek, a quiet, and a patient spirit is of great price in the sight of God. I will pray that you may be delivered from too much inward passion of fear, grief and discontent.

“5thly. I will pray that no creature may seem greater, better, or more regardable, or necessary to you, than it is ; and that you would look on all as walking shadows, vanity, and liars, further than you see God in them, or they lead you up to him, that they may never be over-loved, over-feared, over-trusted, or their thoughts too much regarded.

“6thly. Above all, I will pray that you may be less self-willed, and not be too passionately, or immoveably set upon the fulfilling of your own will ; but may have a will that is compliant with the will of God, and can change as he would have it ; and will follow him, and not run before him ; and can endure to be crossed and denied by God and man, without discomposenedness and impatient trouble of mind.

“7thly. I shall pray that seeming wisdom may not entangle you, either in the concealment of any thing that needs your friend's advice, or in the hiding of your talents by unprofitable silence, as to all good discourse upon the enmity which you have to hypocrisy ; and that you will not live in sins of omission for fear of seeming better than you are. By this, you know wherein I think you faulty. The best creatures' affections have a mixture of creature's imperfections ; and therefore need some gall to wean us from the faulty part. God must be known to be our rest, and therefore the best creatures to be but creatures. O miserable world ! where we can have no fire without smoke, and where our dearest friends must be our greatest grief ; and where we begin in hope, in love, and joy, before we are aware, we fall into an answerable measure of distress. Learn by experience, when any condition is inordinately, or excessively sweet to thee, to say, “From hence must be my sorrow.”

TO SUBSCRIBERS.

☞ We would remind subscribers for the *Mother's Magazine* that the terms of subscription are, *One Dollar, payable in advance, yearly.*

☞ Those who may wish to discontinue their subscriptions, are expected to pay all arrears up to the end of the year.

☞ The period of the year has returned when we usually send out our bills for whatever may be due on the past or present volumes. This method of gathering up our small dues is adopted as being more convenient and less expensive, both to our subscribers and to ourselves, than any other that we can devise. We hope the bills sent out will meet with a prompt response.

☞ *Remittances by Mail.*—The Postmaster-General has given notice, that "A Postmaster may enclose the money in a letter to the publisher of a periodical to pay the subscription of a third person, and frank the letter, if written by himself; but if the letter be written by any other person, the Postmaster cannot frank it."

CIRCULATION OF THE MAGAZINE.

We would that the *Mother's Magazine* were brought within the reach of every mother in the land. This object, however, cannot be attained without the aid of many agents. But the low price of the publication will not justify the employment of travelling agents sufficiently numerous to carry out the purpose. We would therefore urge another plan which we have before suggested. It is this:

Let the mothers in every religious congregation, who feel an interest in the proper training of their children, take the matter in hand, and designate two or three of their number to be a committee for the circulation of the Magazine throughout the congregation to which they belong; let them endeavor, by such means as they may think best, to *show* the Magazine to every family in the congregation. Let them receive the names and payments of those who may wish to take the publication, and hand the same over to their pastor or to any gentleman in whom they can confide, who will transmit the same through the Postmaster to the publisher, and the work is done.

☞ May we be permitted to say, ☞ *Tuv. A*

☞ See Article 5th of the Terms

TERMS OF THE MOTHER'S MAGAZINE.

- I. The Mother's Magazine is a monthly periodical, of twenty-four pages.
- II. The price of the Magazine is One Dollar a year, (or for twelve numbers,) payable in advance.
- III. Such subscribers as do not pay up arrearages, and give notice to the publisher of a desire to discontinue taking the work, are, agreeably to law and common usage in regard to periodicals, responsible for payment while it is sent.
- IV. New subscribers may commence with any number they choose, on advancing payment for a year.
- V. Ladies, in different churches and congregations, who are willing to act as Agents to promote the circulation of the Magazine, and procure subscribers in their immediate neighborhoods, may, if they desire it, receive every sixth copy to circulate among mothers who may be themselves unable to become subscribers.

Agents and correspondents are requested to be particular in giving the address of subscribers. The post-office, county, and state, should be distinctly specified.

Post-masters are hereby authorized to receive and forward payments to the publisher, to whom receipts will be returned.

Letters, *post-paid*, may be addressed to the publisher, Rev. S. Whittlesey Brick Church Chapel, opposite 150 Nassau-street, New-York.

AGENTS FOR THE MOTHER'S MAGAZINE.

The following persons will receive subscriptions for this publication, and will transmit to the publisher the names and payments of the subscribers. Agents are not expected to assume any responsibility in the distribution of the numbers. The Magazine will, in all cases, be forwarded to subscribers *by mail*, unless special directions are given to the contrary.

Portland, Me. William Hyde.
 New-Haven, Conn. Durrie & Peck.
 Stockbridge, Mass. Sewall Sargeant.
 Hudson, Ohio.
 Columbus, Ohio, Isaac N. Whiting.
 Wheeling, Va.
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 Quebec, Samuel W. Butler.

Individuals, not named in the above list, who have voluntarily acted as Agents to procure subscribers in their immediate neighborhoods, are respectfully requested to continue their agency as their convenience may permit.

Rev. G. L. Latham 25 Washington St.
Vol. IX. September, 1841. No. 9.

P277.17
THE

MOTHER'S MAGAZINE.

BY MRS. A. G. WHITTELSBY.

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P R O S P E C T U S
OF THE
MOTHER'S MAGAZINE
FOR 1841.

The ninth volume of the Mother's Magazine commenced with the number for January, 1841. The great object which this publication is designed to attain, is the *early physical, moral, and intellectual training* of children, through the instrumentality of enlightened and sanctified **MATERNAL INFLUENCE**. It is intended to be an appropriate medium of communication with Mothers, as far as its circulation may be extended, on all subjects pertaining to their duties and responsibilities *as mothers*. It is designed to furnish lessons of instruction to such mothers as may desire instruction; to suggest motives to fidelity in their appropriate work, and to present considerations of encouragement in the great business of training their children for usefulness, respectability, and happiness *here*, and for eternal felicity hereafter.

The terms of the publication will be the same as heretofore, viz. **ONE DOLLAR A YEAR, PAYABLE IN ADVANCE.**

The entire set of the volumes, eight in number, neatly bound in cloth and lettered, can be furnished at \$8 the set, the binding included. A liberal deduction will be made to those who take ten sets or more. Single volumes will be sold for \$1 25.

Orders for the work, either from private families or from Maternal Associations, *with payment in advance*, will receive prompt and faithful attention. For others' sake, as well as our own, we would that the Mother's Magazine should have a prominent place in the library of every family.

The best and only testimonials that we wish to present, as to the merits of the publication, are found in the fact that, without the instrumentality of traveling agents, the number of its subscribers already amounts to between *ten and twelve thousand*.

New-York, Jan. 1841.

S. WHITTELSEY, Publisher.

*Gift of
Sam. A. Green, N. D. & Boston.
(Class of 1851.)*

THE MOTHER'S MAGAZINE.

VOL. IX.

SEPTEMBER, 1841.

No. 9.

For the Mother's Magazine.

CONVERSION OF CHILDREN.

NO. IX.

That childhood is the appropriate time for the formation of *character* all admit; but that it is the most appropriate season for that radical change which we denominate regeneration, or conversion, few seem deeply to realize. We invite attention to a few considerations, which we think adapted to produce the conviction that he who labors for the conversion of children has a much fairer prospect of success than he who bestows his efforts upon adults.

1. *The most definite promises of the Bible relate specially to children.* General promises are given which constitute sufficient encouragement for *all* who at any period of life may feel disposed to seek the salvation of their souls. At the same time it cannot be denied, that there are many declarations which are apt to discourage those who have long neglected the invitations of the Gospel. The following is one of them: "Because I have called and ye refused; I have stretched out my hand and no man regarded; I also will laugh at your calamity; I will mock when your fear cometh." "Then shall they call upon me, but I will not answer." When an adult is led to inquire what he must do to be saved, this and similar passages often are suggested to his mind, and whatever efforts he makes, are made under the paralyzing influence of the discouragement which they produce. Not so with children. They can appropriate to them-

selves the promises without the distressing consciousness that these most alarming declarations are applicable to *them*. The influence of such passages is a salutary influence, stimulating them so to act as to avoid the dreadful curse that is threatened. But they are not only not subject to the discouragements which attend adult years; they have promises to which none but children can lay any claim. Where in the whole compass of revelation is a definite promise made to old age, middle age, or even to youth, like the following made to early childhood? "Those that seek me early shall find me." "Suffer little children and forbid them not to come unto me, for of such is the kingdom of heaven."

2. Another encouraging circumstance is the fact, that *the obstacles to be surmounted in conversion are much less in number and magnitude in early childhood than in more advanced life*. Some of these obstacles are habits of sin, the influence of associates, and sceptical views. Sinful propensities, strong as they really are at every stage of life, are comparatively weak in the dawn of existence. They have not yet ripened into *habits*. The influence of associates which after twelve or fourteen years of age is so powerful, before that period is almost nothing. The change which takes place in all children at about that time in life is not more distinctly seen in any one respect than in this. The boy of eight or ten years cares but little what his mates think of him. Let him live three or four years longer, and the influence of associates is scarcely affected by even the very best parental authority, unless the child has before that period come under the power of religious principle. Sceptical objections to the truth also are scarcely ever started by children, while they are not at all uncommon among youth and adults. They exist in the minds of multitudes who never express them in words, and this, too, among those who have enjoyed the best advantages for religious instruction:

3. Another encouragement to efforts for the conversion of children, is found in *the comparative ease with which their wills are brought into subjection to the will of a superior*. In conversion there is an entire subjection of the will to Christ. If the individual has been in the habit of yielding to those who have a right to exercise authority over him, his submission to Christ will be easy compared to that of one who has been accustomed to despise authority. Now

we are so formed by our Creator, that in early childhood we *naturally* submit to those who have the rule over us, and it is the depravity of the heart alone that ever induces the child to set up for independence. But we are also so constituted, that, as we advance towards manhood, we become more competent to govern ourselves, and as a consequence of this, less disposed to act under the direction of another. Who does not see by this glance at the constitution of our minds, that childhood is the most favorable period of life for producing submission to God? If the parent suffers his child to "have his own way" for a few years, we expect ever after to see it a disobedient, self-willed child. It will be impossible for the parent to subdue it. So the longer a person lives without submission to God, the less prospect is there that he will *ever* submit.

4. *The child can more easily be guarded against counteracting influences in a time of seriousness than the youth or adult.* The natural heart is opposed to God, and when the Spirit strives to bring it back to its Maker, it resists and easily finds excuses for not coming under the action of the truth. It is painful to a person at all awakened but not subdued, to listen to preaching; and he is disposed to absent himself from it. It is so with the child as well as with the adult. But the parent can control the child. If he is disposed to rush to a place of amusement to silence the calls of conscience, the parent can restrain him. If disinclined to attend a religious meeting, the parent can command. But this advantage does not exist at a more advanced age.

5. *The providence of God is distinctly pointing to early childhood as the appropriate period for conversion.* We have not room to enlarge on this topic, but will simply advert to the well known fact that every successive revival affects a younger class of subjects than the preceding. Twenty or thirty years since, adults, or those nearly so, were almost the only subjects of conversion in such seasons. Afterwards the youth of fifteen or sixteen were brought in; and in recent revivals children of from eight to twelve years of age have been converted in great numbers. Do we not in this see the hand of Providence pointing to childhood as the time of life at which God delights especially to crown efforts for conversion with success? Surely this must be an encouragement for parents to labor for the early conversion of their children.

For the Mother's Magazine.

MENTAL AND MORAL QUALITIES TRANSMISSIBLE FROM
PARENTS TO CHILDREN.

No. IV.

The views expressed in preceding numbers on this topic can be carried out and demonstrated by facts of a more agreeable nature than those mentioned in the last number, and more creditable to humanity—facts which clearly point out the certainty and manner of perpetuating desirable mental and moral qualities. The history of our own country affords innumerable examples in proof of this. Perhaps the most extensive one is to be found in the family of President Edwards.

“The number of great men,” says his biographer, one of his descendants, “who have produced great and permanent changes in the character and condition of mankind, and stamped their own image on the mind of succeeding generations, is comparatively small; and even of that small number, the great body have been indebted for their superior efficiency, at least in part, to extraneous circumstances, while very few can ascribe it to the simple strength of their own intellect. Yet here and there an individual can be found who by his mere mental energy has changed the course of human thought and feeling, and led mankind onward in that new and better path which he had opened to their view.

“Such an individual was Jonathan Edwards. Born in an obscure colony in the midst of a wilderness, and educated at a seminary just commencing its existence; passing the better part of his life as the pastor of a frontier village, and the residue as an Indian missionary in a humble hamlet, he discovered and unfolded a system of the Divine moral government so new, so clear, so full, that while at its first disclosure it needed no aid from its friends, and feared no opposition from its enemies, it has at length constrained a reluctant world to bow in homage to its truth.

The Reverend Timothy Edwards, the father of President Edwards, was born at Hartford, May 14, 1669, and pursued his studie

preparatory to his admission to College under the Rev. Mr. Glover, of Springfield, a gentleman distinguished for his classical attainments. In 1687, he entered Harvard College, at that time the only seminary in the colonies, and received the two degrees of Bachelor and Master of Arts on the same day, July 4th, 1691, one in the morning, the other in the afternoon: an uncommon mark of respect paid to his extraordinary proficiency in learning. After the usual course of theological study, at that time more thorough than it was during the latter half of the following century, he was ordained to the Gospel ministry in the east parish of Windsor, in Connecticut, in May, 1694. Six months after his ordination, and in the twenty-sixth year of his age, Mr. Edwards was married to Esther Stoddard, daughter of the Rev. Solomon Stoddard, aged twenty-two.

"The management not only of his domestic concerns, but of his property generally was intrusted to the care of Mrs. Edwards, who discharged the duties of a wife and mother with singular fidelity and success. *In strength of character she resembled her father*, and like him she left behind her in the place where she resided for seventy-six years, that "good name which is better than precious ointment." On a visit to East Windsor, in 1823, I found a considerable number of persons advanced in years, who had been well acquainted with Mrs. Edwards; and two upwards of ninety, who had been pupils of her husband. From them I learned that she received a superior education in Boston, was tall, dignified and commanding in her appearance, affable and gentle in her manners, and was regarded as surpassing her husband in native vigor of understanding. They all united in speaking of her as possessed of remarkable judgment and prudence, of an exact sense of propriety, of extensive information, of a thorough knowledge of the Scriptures and of theology, and of singular consciousness, piety, and excellence of character. By her careful attention to all his domestic concerns, her husband was left at full liberty to devote himself to the proper duties of his profession. Like many of the clergy of that early period in New England, he was well acquainted with Hebrew literature, and was regarded as a man of more than usual learning, but was particularly distinguished in the Greek and Latin classics. In addition to his other duties, he annually prepared a number of pupils for college, there being at that time no academies or public-schools

endowed for this purpose. One of my informants, who pursued his preparatory studies under him, told me, that on his admission to College, when the officers had learned with whom he had studied, they remarked to him that there was no need of examining Mr. Edwards' scholars.

"He was, for that period, unusually liberal and enlightened with regard to the education of his children; preparing not only his son, but each of his daughters also for college. In a letter bearing date August 3, 1711, while absent on the expedition to Canada, he wishes that Jonathan and the girls may continue to prosecute the study of Latin; and in another of August 7, that he continue to recite his Latin to his elder sisters. When his daughters were of the proper age, he sent them to Boston to finish their education. Both he and Mrs. Edwards were exemplary in their care of their religious instruction, and as the reward of their parental fidelity, were permitted to see the fruits of piety in them all during their youth.

"During the whole of his ministry he was regarded by his people with the greatest respect and affection, no symptoms of dissatisfaction having been manifested by them for sixty-three years. In the summer of 1752, on account of his increasing infirmities he proposed to them the settlement of a colleague, and actually settled one, the Rev. Joseph Perry, June 11, 1755, but continued his salary until his death, which took place January 27, 1758, when he was eighty-nine years of age."

"Such were the parents of President Edwards; and their virtues were not wanting in his posterity, for he married a woman of superior mind and attainments, and his descendants, and those of his sisters, are distinguished for talent and virtue among the literati of the Eastern States. And many of them, down to the seventh generation, experience the ennobling emotions of hereditary excellence, and feel a purer pride in the contemplation of the wisdom and virtue of their ancestors than the European who can trace back his genealogy from century to century, and boast of having the blood of kings and conquerors in his veins.

If in biography generally the same care had been taken to ascertain and describe the characters of the *parents* of great men, the *sources* of talent and genius would not so long have remained doubtful. But the blindness or perversity of man on this subject is

astonishing, when we consider the importance which he gives to the pedigree of his horse and dog. Does the Newmarket jockey, when he has a fine horse to run or dispose of, merely show by whom he was trained and his manner of training? I apprehend not. But rather produces a long and well authenticated pedigree. Mr. Walker has studied the nature of cows and dogs to some extent, and from analogy has written a book on woman. Let him now study the nature and habits of horses and donkies, and he may discover some new and important truth respecting man. If however he does, he will have been more fortunate than he has been in his work on woman; a work of which it appears difficult to discover the object or aim, except it be to gratify a morbid curiosity respecting the physiology of the sex, for it gives very little attention to the nobler part, the mind. It asks not woman to devote herself to intellectual culture, or to improve herself in any way. Neither does it point out to her her capabilities or responsibilities; but the whole tendency of the work is to degrade and debase the sex; possibly to substantiate some preconceived theory of the author. At least this may be inferred from his violent and ungentlemanly abuse of Miss Macaulay, and from the illustrations being generally drawn from women of immoral characters, and also from his quoting so frequently authors who were known woman-haters. Doubtless he thought such high authority as Milton would pass unquestioned; but what matters it how fine a man's principles are, if his practice agree not with them. Neither is he to take praise for his natural gifts, but is eminently accountable for the use he makes of them. "If," says Jeremy Taylor, "a man be exalted by reason of any excellence in his soul, he may please to remember, *that all souls are equal*, and their differing operations are because their *instrument* is in better tune, and their body is more healthful and better tempered, which is no more praise to him than it is that he was born in Italy."

That Milton inherited the qualities of his mind, or the organs of his mind from his parents, cannot be doubted; for Mitford says: "His mother was a woman of incomparable virtue and goodness, and exemplary in her liberality to the poor.* And his father was a

* "If there be in the character not only sense and soundness, but virtue of a high order, then however little appearance there may be of talent, a certain portion of wisdom may be relied upon most implicitly; for the correspondencies

person of a superior and accomplished mind, and was greatly distinguished for musical talents. He saw the early promises of genius in his son, and encouraged them by a careful and liberal education." Yet did Milton repay this obligation to his parents by carefully and liberally educating his own offspring? We shall see. Johnson says "What we know of Milton's character in domestic relations is, that he was severe and arbitrary. His family consisted of women; and there appears in his books something like a Turkish contempt for females, as subordinate and inferior beings. That his own daughters might not break the ranks, he suffered them to be depressed by a mean and penurious education.

"Milton had children only by his first wife, Mary, Ann, and Deborah. Ann, though deformed, married a master-builder, and died of her first child. Mary died single. Deborah married Abraham Clark, a weaver of Spitalfields. She had seven sons and three daughters, but none of them had any children, except her son Caleb, and her daughter Elizabeth. Caleb went to Fort St. George in the East Indies, and had two sons, of whom nothing is now known. Elizabeth married Thomas Foster, a weaver, in Spitalfields, and had seven children, who all died. She kept a petty grocer's or chandler's shop, first in Halloway, and afterwards in Cook-lane, near Shoreditch Church. She knew little of her grandfather, and that little was not good. She had been told of his harshness to his daughters, and his refusal to have them taught to write. In 1750, April 4, "Comus" was played for her benefit. She had so little acquaintance with diversion or gayety that she did not know what was intended when a benefit was offered her." Thus we see what ignorance, poverty and degradation Milton entailed on his posterity by his contemptuous opinion of females, and by not educating his daughters; thereby enabling them to sustain their proper place in society, as the daughters of a man who was by birth a gentleman, by education a learned scholar, and by nature one of the greatest poets the world ever produced.

of wisdom and goodness are manifold; and that they will accompany each other is to be inferred, not only because men's wisdom makes them good, but also because their goodness makes them wise. Questions of right and wrong are a perpetual exercise of the faculties of those who are solicitous as to the right or wrong of what they do or see; and a deep interest of the heart in those questions carries with it a deeper cultivation of the understanding than can be easily effected by any other excitement to intellectual activity."—*Taylor's Statesman*, p. 30.

It is however, very probable, and much more grateful to our feelings, to conclude that the daughters of Milton were incapable of receiving a superior education, rather than it should have arisen from a want of parental care in the poet. That they were undutiful and unkind, careless of their father when blind, and deserted him in his old age, we have the authority of Milton himself. Therefore, it is very possible that his contemptuous opinion of females grew out of the *stupidity, dullness, and undutiful conduct* of his own wife and daughters. This inference at least appears legitimate from the following extracts from his life and writings :

"In his thirty-fifth year Milton married Mary, the daughter of Mr. Powell, a justice of the Peace in Oxfordshire. After an absence of little more than a month he brought his bride to town with him, and hoped, as Johnson observes, to enjoy the advantages of a conjugal life ; but spare diet and hard study, and a house full of pupils, did not suit the young and gay daughter of a cavalier. She had been brought up in a very different society ; so, after having lived for a month a philosophic life, after having been used at home to a great house, and much company and joviality, her friends, possibly at her own desire, made earnest suit to have her company for the remaining part of the summer, which was granted upon a promise of her return at Michaelmas. When Michaelmas came, the lady had no inclination to quit the hospitality and delights of her father's mansion for the austere habits and seclusion of the poet's study.

"Milton sent repeated letters to her, which were all unanswered, and a messenger, who was despatched to urge her return, was dismissed with contempt. He resolved immediately to repudiate her, on the ground of disobedience ; and to support the propriety and lawfulness of his conduct he published 'The Doctrine and Discipline of Divorce.'

"There is one passage in this treatise in which Milton clearly points to himself, and to the presumed causes of his unhappiness. 'The soberest and best governed men,' he says, 'are least practised in these affairs ; and who knows not that the *bashful muteness of a virgin may oftentimes hide all the unloveliness and natural sloth which is really unfit for conversation* ? Nor is there that freedom of access granted or presumed, as may suffice to a perfect discern-

ing until too late; when any indisposition is suspected what more usual than the persuasion of friends, that acquaintance, as it increases, will mend all? And lastly, is it not strange that many, who have spent their youth *chastely, are in some things not so quick-sighted, while they haste too eagerly to light the nuptial torch?* Nor is it therefore for a modest error that a man should forfeit so great unhappiness, and no charitable means to relieve him. Since they who have lived most loosely, by reason of their bold accustomings, prove most successful in their matches, because their wild affections, unsettling at will, have been so many divorcees to teach them experience. Whereas the sober man, honoring the appearance of modesty, and hoping well of every social virtue under that veil, may easily chance to meet with a mind to all other due conversation inaccessible, and to the more estimable and superior purposes of matrimony useless and almost lifeless; and what a solace, what a fit help such a consort would be through the whole life of a man, is less pain to conjecture, than to have experience.' He speaks again 'of a mute and spiritless mate;' and again, 'if he shall find *himself bound fast to an image of earth and phlegm*, with whom he looked to be the co-partner of a sweet and gladsome society.' 'these observations will, I think,' continues Mitford, 'put us in possession of his wife's "fair defects," and the causes of the separation.' They also establish the fact, that she was of a decided lymphatic temperament;* of which the physiologist says, 'If the temperament of the mother be lymphatic, the tendency of nature is to transmit this quality, with all its concomitant *heaviness, dullness, and inertness to the offspring*; and those individuals are incapable, in the struggle of life, of making head against difficulties and opposition, and are generally unfortunate. One of the great reasons why men of talents frequently leave no gifted posterity is, that they form alliances with women of low temperament, in whose inert systems their vivacity is extinguished; and on the other hand, the

* "The lymphatic temperament," says Mr. Combe, "gives the greatest activity to the animal organs. And it may be observed that women in whom this temperament predominates generally have most daughters; and that those women in whom the nervous temperament obtains, and who exercise their mental faculties to a high degree, (as was the case in the mother of Bacon,) generally have most sons; the latter temperament is also less prolific than the former—but of this more hereafter."

cause why men of genius often descend from fathers in whom no trace of ethereal qualities can be discovered, is that these men were the fortunate husbands of women of high temperament and fine cerebral combinations, who transmitted these qualities to their offspring."

The prosperity and happiness which a wise education ensures to woman, and through her to posterity, is illustrated by the different destinies of the daughters of Milton, and those of Sir. A. Cook, of whom there is a further account in the Life of Lord Burleigh. "For the *improvement of his children*, as well as his domestic happiness, Burleigh was chiefly indebted to his wife, the daughter of Sir Anthony Cook, a lady highly distinguished for her mental accomplishments."—"The plan of female education which the example of Sir Thomas More had rendered popular, continued to be pursued among the superior classes of the community.* Sir. A. Cook bestowed the most careful education on his five daughters, and all of them rewarded his exertions, by becoming not only *proficients in literature*, but *distinguished for their excellent demeanor as mothers of families*. Lady Burleigh was adorned with every quality which could excite love and esteem; and many instances are recorded of her piety and beneficence. She had accompanied her husband through all the vicissitudes of his fortune, and an affectionate union of forty-three years rendered the loss of her the severest calamity of his life."

H. P.

For the Mother's Magazine.

DEAR MRS. W——,

As you once requested me to write for your Magazine, I submit the following to your perusal, either to, publish it or repress it, as you may judge expedient.

Your aged friend,

JOHN NOYES.

DIRECTIONS FOR THE MANAGEMENT OF CHILDREN.

The first thing which can be done for them in a moral point of view is, to teach them submission to parental authority.

* It is doubtless from this cause, that the seventeenth and eighteenth centuries were so prolific in talents and genius; for in the posterity of those well-educated women will be found the names of the great and good men of whom England is so justly proud.

When they are old enough to distinguish between a smile and a frown, they are old enough to be checked when they manifest a turbulent and rebellious spirit. This may be done by signs or marks of disapprobation, and by withholding the thing desired till they become quiet. The sooner children are made to submit to the will of the parent, the better. When a parent undertakes to subdue a child, he should persevere till the conquest be accomplished; and this should be as soon as the child is capable of knowing that he is under the control of the parent. The longer children are allowed to govern, the harder it will be to reduce them to submission and obedience. If a child finds that by crying and quarrelling he can prevail with his parent to humour him, he will have recourse to the same expedient again and again to obtain his end; and the parent, by yielding, brings trouble on himself, and the child is in the way to ruin.

Never should a parent be diverted with that in a young child for which he ought to be corrected if done in riper age, but should frown upon it. A parent ought not to encourage revengeful feelings in his children, as is too often the case. "He shan't touch you; give me a blow, and I will strike him," says the inconsiderate parent. Revengeful feelings excited in children, even before they can talk, will be gathering strength as they advance in years.

Children should be early taught to be generous,—to give away a part of what they have, with due discretion. This will help to subdue selfishness, and to cultivate benevolence.

When a child is capable of being taught there is a God, he should be told who made him, and what his Maker requires of him. He should be taught that he is a sinner, and the way of salvation should be opened to his mind. He should be early instructed in the plainest principles of the Christian religion,—taught to fear God, and to shun the ways of sin: and as his capacity for receiving instruction enlarges, he should be made further and further acquainted with Scripture truth. He should be taught to treat his parents with profound respect;—never to address them in a reproachful or saucy manner,—never to grumble, or complain when they bid him do any thing lawful and reasonable, but to do it promptly and cheerfully:—to address them always in respectful language, with Sir, or Mam, or with father or mother, annexed to

their communications and replies. He should never sit, in a house, or enter it with his hat on, especially in the presence of his parents and before other superiors. Whistling, or light singing, or loud laughter before them, is unbecoming, and ought not to be allowed.

He should be taught to treat his superiors in general with respect, and his equals with kindness,—to hate no one,—to render good for evil, and be ready to do good to all his fellow-creatures as occasion may require; especially to be pitiful to the needy and afflicted. He should be warned against cruelty to brute animals,—against giving them unnecessary pain, and sporting with their miseries. He should be reminded who it is that makes him to differ from others, and to be thankful for all the blessings he enjoys.

A parent should never deceive his children. He should fulfil all his promises to them. If a parent deceives his children, he will lose their confidence and teach them to practice deception. He should never threaten them without being true to his word, and be very sparing of his threats; for if they are not put in execution they will do more hurt than good. The rod must sometimes be used, but never in a passion. A parent is not in a fit frame to dispense wholesome discipline when he is in a rage. He should take a suitable time to lay before the child his fault and desert of punishment, assuring the child that he is sorry to have occasion to correct him, and that he does it for his good. Chastisement, generally, has the best effect when administered in private. A parent should have recourse to the rod as rarely as possible. By frequent beating a child becomes hardened, and set against his parent. He should be governed by reason as much as may be in the power of the parent; and if he will hearken to its voice, this will secure his obedience more effectually than many stripes.

A child should never be condemned, nor charged with a lie without clear evidence of guilt; and blows inflicted without opportunity given for explanation may be very unmerited, and serve to defeat the design of parental discipline. One parent should never interfere with the government of the other. Nothing has a greater tendency to set the child against the parent who administers the correction, and to embolden him in transgression. If one parent judges the other to be too severe, this should not be declared in the presence of the child, but to the other alone, and this matter should be

settled between themselves without the knowledge of the child. Parents should insist on their children's asking leave of absence, and on their returning at the appointed time. They should be disposed to grant the reasonable request of their children, and allow them time for innocent recreation, that a spring may be given to their energies of body and mind; but they should be kept from bad company, and from places of a corrupting influence.

They should never be allowed to be from home after reasonable bed-time, and not often from home in the evening. They should be scolded only when there is absolute need of it. By too much scolding children's tempers are often soured, and they lose their ambition to deserve better treatment. Opprobrious language ought to be avoided: by severe reproach a child may be wounded to his heart. "Ye fathers, provoke not your children to anger, lest they be discouraged." When children conduct themselves well, they ought to be commended. This will encourage their continued efforts to merit approbation. Human nature is the same in old and young. Just commendation is an incentive to praiseworthy actions. Children should be taught to pay a sacred regard to truth, and by no means to utter a falsehood, let the truth be ever-so-much against them; and whatever advantage they might reap from disguising it, if they have done wrong, frankly to confess it,—be sorry for it and do so no more. Parents should encourage them to this, by punishing them with less severity, or by forgiving them. Children should be taught to be faithful in doing whatever they undertake to perform in the way of filial obedience, and to discharge with fidelity every trust reposed in them. They should by no means take what belongs to another, without liberty. Petty thefts leads to greater, and often to ruin. They should be taught to render to every one his due, even to a fraction, whether they could withhold it without discovery or not. "He that is faithful in that which is least, is faithful also in much." They should be taught to have no wish for that which is another's, unless for a valuable consideration, but rather be glad to have every one enjoy that which is his own. Envy and covetousness should be particularly disapproved of in children. They should not be countenanced in speaking evil of others, and let it be put to their own case, whether they would like to have their own characters aspersed. They should not be allowed

in any language which borders on profanity; much less in that which is positively profane. They should be taught to be modest in their speech and behavior. Nothing has a more direct tendency to corrupt and debase the mind than a disregard to decency of language and conduct. They should be cautioned against being proud of themselves, or of any thing which belongs to them; and never treat those who are below them in life with disdain, but with courtesy and kindness. In short, they should be taught to do to others as they would that others should do to them in like circumstances.

They should never be allowed to dictate to their parents, nor contradict them; but they may inquire whether it is not so and so, or whether such a way would not be preferable? As to their reading, such books as combine entertainment and instruction are to be chosen rather than those which are merely fictitious and romantic. Books of immoral tendency they ought not to peruse. Whatever other good books they read, the Bible should be their daily companion. They should be brought up to pay a strict regard to the Sabbath, and to attend public worship with seriousness, and close attention to what they hear. They should be frequently reminded of their dependence on God, and of his all-surrounding presence,—of their accountability to him, and of the uncertainty of life; as also of the importance of being ready to meet death. They should be taught the way to the throne of grace, and the duty and privilege of coming to it day by day, with an humble and believing heart. The value of time should be deeply impressed on their minds, and they should learn to improve it all to some good purpose. I would only add that parents should pray with and for their children, that God would sanctify them, keep them from evil, and guide them in the paths of truth and peace, for his name's sake.

N.

For the Mother's Magazine.

CONSOLATIONS AND CAUTIONS FOR ANXIOUS MOTHERS.

No. II.

(Extracts from letters.)

April 4, 1841.

MY DEAR MRS. W——

* * * * And although your faith may have its trials in regard to some of your beloved ones a little while, yet surely He has given you pledges that He will be faithful to them also. How often have you strengthened the hope of others by the innumerable instances of prayer and faith honored, which you have given to the world. The other day I was alluding to some dark clouds in our future horizon, in conversation with my second daughter:—"Mother," said she, "has not God said he delights in those who *hope* in his *mercy*?" I was reprov'd and silenced. I have thought that for the sake of our children, we should ever take pains to show them how strong is our confidence in our Rock. They love to see us taking a firm hold upon God. It gives them courage. The cabin-boy must not see the captain quiver at the blast. I alluded to my own deficiencies in this respect, and feel that I have not honored my Redeemer as I ought by a cheerful and serene trust in his word and promises. * * * *

May 6, 1841.

I hasten to reply to your affectionate letter, my dear Mrs. W——, from a consciousness that you have attributed to me far more than I deserve. I do not in the least wonder at the effect upon your mind, which had been prepared so skilfully to receive a sentence from the precious word of God; nor in the least do I wonder that it should sooth your soul like the voice which said, "Peace be still." I only wonder at my own obduracy from day to day as I open the volume, and the same words are read without feeling, which, when borne by the Spirit to the soul, subdue and overwhelm it. It was thus that those words arrested me which I love to repeat a thousand times over: "*Be careful for nothing.*" They held me in mysterious and delightful suspense, as if more and still more was wrapt in their

meaning. It brought me up to an *infinite* rest, if I may so express it. It embraced the whole of life. I could think of nothing which it did not touch—no sorrow, or affliction, or distress, or bereavement, or desolation, not even the billows of death lay out of that little sentence. And how sweet it is to me that I was permitted to repeat it to you, and that it was wafted to your inmost soul, and *sealed* there by the blessing of the Spirit in the moment of utmost need. Oh that it may, as it now does, dwell upon my heart and yours also : and surely after such an impressive message from the Comforter, should we venture to forget it ?

At one time during the past winter another beautiful passage hushed the tumult of my cares. It was this : “ *Come unto me, and I will give you rest.* ” Oh, it is for the *believer* that it was written. I took my heavy load and went, and it was lost at the feet of Jesus ! Why do we suffer such blessed words to lie unapplied to ourselves ? We who know the way to the Savior, why should we not cast all upon him ? But then, it needs the agency of the Spirit to reveal the meaning. It requires the “ *preparation of the heart* ” before the “ *answer* ” comes from the Lord. Since these gracious aids have been afforded, I think I have not suffered half an hour’s anxious care about any thing, for the moment I begin to sink, the remedy is at hand and I dare not disobey. Why is it not even more sinful to disobey or slight such errands of love—such an answer to prayer, than positive injunctions in the word of God ? When Divine truth is thus presented to the mind, I feel as if I knew nothing of the Bible compared to what is to be known. Oh, if every promise could so come home to the heart, who could sustain the weight of glory ! “ *With open face we could then behold the glory of the Lord.* ” Such views of truth probably explain the mystery of dying faith, or what seems almost a mystery in our darkness. A “ *Fear not, I am with thee,* ” would be sufficient to raise a song of triumph, while every “ *heart-string was breaking.* ” But such views of truth are designed to honor God in life. They are able to sustain a mother high above earthly cares. *They ought to do it.* Let us try it, and see if he will not “ *delight to bless those who hope in his mercy.* ” “ *Then shall ye be partakers of Christ, if ye hold fast your confidence steadfast unto the end.* ”

My dear Mrs. W———, I fear the standard of a living faith in God is low. It must be borne aloft by the few that know its ex-

ceeding blessedness, that our dear youth may aim higher than the present generation. I have thought much of our pious youth of late. In the tide of wealth, worldliness and fashion, are we raising up Harriet Newells, and others of a kindred spirit to bless the world? The light literature which finds place in christian families in the forms of newspapers and periodicals is not calculated to do this I fear. But this is a great subject. I trust some one of your correspondents will bring it forward, and arouse the attention of mothers and daughters to it. I fear it is a dreadful hinderance to the answer to that daily petition: "May they all be taught of God!" For how can the Spirit impress the Divine word upon the heart of that youthful professor which is engrossed by the idle tales and romances of the day?

If at any time I can comfort your heart by alluding to some of those unspeakable consolations which occasionally irradiate my path, I shall be grateful, and in return let me enjoy yours; and let us keep fast "*our confidence steadfast unto the end,*" bringing our Samuels, and Henry Martyns, and our pecuniary and domestic trials, losses, and reproaches, binding them all up in one burden, to cast upon Him "*who careth for us.*"—Very sweet words; you cannot forget them. Oh, we shall see soon how he has cared, how he has listened to our supplication, and waited long for our confidence and trust. "*Careth for us!*"—Well, we will care more for our blessed Redeemer, and let him take our earthly cares. * * *

CLEANLINESS, AND CARE OF THE SKIN.

From the numerous commendations bestowed upon Hufeland's remarks "On Sleep" contained in our last, we are encouraged to insert the views of this great German philosopher, "On Cleanliness and care of the Skin." Several other topics relating to the physical and intellectual training of youth, may from time to time be expected from the same source.

Both of these I consider as important means for the prolongation of life. Cleanliness removes every thing that Nature has secreted from us, as useless or corrupted, as well as every thing prejudicial, that might be conveyed to us, from without, through the superficies of our bodies.

Care of the skin is an essential part of cleanliness, and consists in paying such attention to it from infancy, that it may be kept in a lively, active and useful condition.

The skin, indeed, must not be considered merely as a common covering to defend us from the sun and the rain, but as one of the most important organs of our bodies, without the incessant activity and agency of which there can be neither health nor long life; and in the neglect of which, in modern times, lies the secret source of numberless diseases and evils that tend to shorten life. May the following observations, therefore, make more impression on my readers, and excite more attention to this organ and the management of it!

The skin is the greatest medium for purifying our bodies; and every moment a multitude of useless, corrupted and worn out particles evaporate through its numberless small vessels, in an insensible manner. This secretion is inseparably connected with life and the circulation of our blood; and by it the greater part of all the impurity of our bodies is removed. If the skin, therefore, be flabby or inactive, and if its pores be stopped up, an acidity and corruption of our juices will be the unavoidable consequence, and the most dangerous diseases may ensue.

Besides, the skin is the seat of *feeling*, the most general of all our senses, or that which in an essential manner connects us with surrounding nature, and in particular with the atmosphere; and by the state of which, in a great measure, the sensation of our existence, and the relation we bear to every thing around us is determined. Hence a greater or less sensibility, in regard to disease, depends very much on the skin; and those whose skin is weak or relaxed have generally a sensation too delicate and unnatural, by which means it happens that they are internally affected in a manner highly disagreeable by every small variation in the weather, every change of the atmosphere, and at length become real barometers. Such a constitution is called the rheumatic, and arises chiefly from a want of strength in the skin. It occasions a tendency to perspiration, which is also an unnatural state, and which occasions us continually to colds and other disorders.

It is, likewise, a grand mean for preserving an equilibrium

in the powers and motion of our bodies. The more open and active the skin is, the more secure will people be against obstructions, and diseases of the lungs, intestines and lower belly ; and the less tendency will they have to *gastric* (billious) *fevers*, *hypochondriasis*, *gout*, *asthma*, *catarrh* and *hæmorrhoids*. One great cause of these disorders being at present so common among us, is, that we no longer endeavor to cleanse and strengthen the skin by bathing and other means.

The skin, moreover, is one of the most important means of the restoration of our bodies ; by which means a multitude of fine spiritual component parts is conveyed to us from the atmosphere. Without a sound skin there can be no complete restoration, which is one of the chief principles of long life.

It ought also not to be forgotten that the skin is the grand organ of crises, that is to say, the assistant of nature in disease ; and that a man with open pores, and a skin sufficiently vigorous, may depend on being cured much more easily and with more certainty, and often even without the use of medicine.

That such an organ must be a great support of life and health no one will deny ; and it is therefore incomprehensible how people in modern times, since mankind have become more enlightened, should neglect it so much. Nay, we in general find, that, instead of paying the least attention to it they from their infancy do every thing in their power to weaken it and to stop up its pores. The most of mankind therefore never experience the full benefit of bathing during their whole lives ; the skin, by dirt and daily perspiration, is more and more stopped up, weakened and relaxed by warm clothing, furs, featherbeds, &c. ; rendered inactive by confined air and a sedentary life ; and I think I may, without exaggeration, assert that, among the greater part of men the pores of the skin are half-closed and unfit for use.

Let me here be permitted to call the attention of my readers to an incongruity, which is not the only one of the kind in human life. The most ignorant person is convinced that proper care of the skin is indispensable for the existence and well-being of horses and various animals. The groom often denies himself sleep and other gratifications, that he may curry and

dress his horses sufficiently. If they become meagre and weak, the first reflection is, whether there may not have been some neglect or want of care in regard to combing them. Such a simple idea however never occurs to him in respect to his child. If it grows feeble and sickly; if it pines away and is afflicted with worms in the external parts of its body, (all the consequence of dirtiness,) he thinks rather of witchcraft and other absurdities than of the real cause, neglecting to keep the skin pure and clean. Since we show so much prudence and intelligence in regard to animals, why not in regard to men?

The rules which I have to propose for preserving cleanliness, and a sound state of the skin, are remarkably easy and simple; and if observed from youth, may be considered as very powerful means for the prolongation of life.

1st. Remove carefully every thing that the body has secreted, as corrupted or prejudicial. This may be done by changing the linen often, (daily if necessary,) and also the bed-clothes or at least the sheets; by using, instead of a feather-bed, a mattress, which attracts less dirt, and by continually renewing the air in apartments, and particularly in one's bed chamber.

2. Let the whole body be washed daily with cold water, and rub the skin strongly at the same time, by which means it will acquire a great deal of life and vigor.

3. One ought to bathe once a week, the whole year through, in tepid water, and it will be of considerable service to add considerable soap. It is much to be wished that public baths were again erected, that poor people might enjoy this benefit, and thereby rendered strong and sound, as was the case some centuries ago.*

I cannot quit this subject without mentioning sea-bathing, which, on account of its stimulative and penetrating power, may be placed at the head of those means that regard the care of the

* In every place of any consequence there should be a bathing-house, or a floating bath on some river for the summer, and another for the winter. In bathing it ought to be a rule never to enter the water with a full stomach, but either fasting or four hours after eating; never to bathe when the body is hot; to remain in cold water not more than a quarter of an hour, and in warm never more than three quarters; to be cautious of catching cold when one comes out, which may be best done by putting on a flannel gown, and during dry warm weather moderate exercise, but in cold moist weather to remain for an hour in a warm apartment.

skin ; and which certainly supplies one of the first wants of the present generation, by opening the pores and thereby re-invigorating the whole nervous system. This bathing is attended with two important advantages. The first is, that besides its great healing power in cases of disease, it may be employed by those who are perfectly well, as the means most agreeable to nature for strengthening and preserving health ; which is not the case with a great many other kinds of bathing that are injurious to a healthy person. In this respect it may be compared to bodily exercise, which can remove diseases otherwise incurable, and which may be used also by those who are sound, in order to preserve themselves in that state. The other advantage is, the noble, grand, and indescribable prospect of the sea connected with it, and which on those not acquainted with it, has an effect capable of bracing up the nervous system, and producing a beneficial exaltation of the whole frame.

4. People should wear clothing that does not tend to weaken the skin, and which may readily suffer the perspiration to pass through it. In this respect I know of nothing more prejudicial than to wear fur, which by its great warmth weakens the skin very much, does not promote evaporation, but sweat ; and on account of the thickness of the leather, does not suffer the perspiring particles to fly off. Far better is it to wear English flannel, which has the advantage of fur without contracting dirt or occasioning too much heat. But in all, these warm coverings on the bare skin are to be recommended only during intense cold weather, or for weakly people subject to rheumatism. In infancy and youth, and for those whose bodies are sound, it is far preferable to wear next to the skin either linen or cotton, with a vest of the same in summer, and in winter one of woollen.

5. One should use much bodily exercise, for this is a great promoter of insensible perspiration.

6. Avoid all food unfavorable to perspiration. Of this nature is fat of every kind, pork, goose, cheese, &c.

For the Mother's Magazine.

YES AND NO, IN THE MOUTHS OF CHILDREN.

A SUGGESTION.

DEAR MRS. W.—

I rejoice to know that the Mother's Magazine is so extensively circulated and read. It must do much good. May it be blessed more and more to parents and to children, and may the blessing rest on it, and on you and yours.

At a meeting of all the Maternal Societies in Andover last November, and our children with us, Mr. Taylor, the minister of the south parish, and Professor Emerson, of the seminary, addressed parents and children in a very affectionate and impressive manner. In referring to the subject of government, Professor Emerson said, mothers were often so burdened with business and care, that they scarcely could allow themselves time to correct the evils which they saw arising. But, said he, the first time a child bluntly says *yes* or *no*, to you, leave every other duty, and set yourself at once to destroy this practice, root and branch, and to bring the child to entire submission. He said, he doubted not that it will appear in the judgment-day, that many a child, in being brought to submission to a parent, submitted itself to God. What an incitement is this consideration to parental faithfulness in the government of children.

The fashionable part of our community have allowed, and expressly taught their children to avoid all expressions of deference and respect in their intercourse with their parents and superiors, and to treat all as their equals, to say *yes* and *no* to every one. This seems contrary to the word of God, and to the best interests of youth, and also to the interests of society.

Doddridge, in his sermons to parents on education, advises them to accustom their children to the common forms of respect and civility, for they are the out-works of humanity. I find the word "sir," used nineteen times in the Bible, which certainly ought to be the rule of life to all christian families. It is not strange that people of the world should adopt manners which are contrary to

the word of God, and the best interests of their children and of society. But it is sad to see those who profess to be strangers and pilgrims in a world in rebellion against God, following the corrupt fashions and practices of its votaries. I have observed where a child, or a domestic, or any individual, has these manners, there are other evils arising from this trait. The virtues and vices grow in clusters. One wrong habit has, commonly, many accompaniments. Can you not, my dear Mrs. W. write something on this subject, or, if you have too much care and business on your hands, employ some who will do justice to the matter?

Your friend,

P. F.

ANDOVER, May, 1841.

For the Mother's Magazine.

MY MOTHER'S PRAYER.

Oh, often I remember—
In childhood, when my heart was free,
And tiny visions charmed my sight
Of earth, so beautiful and bright,
That, in the evening's balmy hour,
Ere sleep had wrapt me in its power—
When twilight blent with dewy air,
My mother used to kneel in prayer.

Her voice, as on my ear it fell,
Oh, I remember passing well,—
My little hand in hers was prest,
And while she pressed me to her breast,
My infant eye her face surveyed
With solemn silence, while she prayed.
I knew and felt that God was there,
And he would hear my mother's prayer.

Oh, often since in life's sad hour,
When pain and sickness lent their power—
When sorrow filled my bitter cup,
And bade me drink its contents up;
Then Jesus, with his lovely smile,
Would hush my woes to rest the while;
My Savior made me then his care,
And answered all my mother's prayer.

ROCHESTER, Mass. August 20.

TO SUBSCRIBERS.

☞ We would remind subscribers for the *MOTHER'S MAGAZINE* that the terms of subscription are, *One Dollar, payable in advance, yearly.*

☞ Those who may wish to discontinue their subscriptions, are expected to pay all arrearages up to the end of the year.

☞ The period of the year has returned when we usually send out our bills for whatever may be due for the past or present volumes. This method of gathering up our small dues is adopted as being more convenient and less expensive, both to our subscribers and to ourselves, than any other that we can devise. We hope the bills sent out will meet with a *prompt response.*

☞ *Remittances by Mail.*—The Postmaster-General has given notice, that "A Postmaster may enclose the money in a letter to the publisher of a periodical to pay the subscription of a third person, and frank the letter, if written by himself; but if the letter be written by any other person, the Postmaster cannot frank it."

CIRCULATION OF THE MAGAZINE.

We would that the *Mother's Magazine* were brought within the reach of every mother in the land. This object, however, cannot be attained without the aid of many agents. But the low price of the publication will not justify the employment of *travelling agents* sufficiently numerous to carry out the purpose. We would therefore urge another plan, which we have before suggested. It is this:

Let the mothers in every religious congregation, who feel an interest in the proper training of their children, take the matter in hand, and designate two or three of their number to be a committee for the circulation of the Magazine throughout the congregation to which they belong; let them endeavor, by such means as they may think best, to *show* the Magazine to every family in the congregation. Let them receive the names and payments of those who may wish to take the publication, and hand the same over to their pastor or to any gentleman in whom they can confide, who will transmit the same through the Postmaster to the publisher, and the work is done.

☞ May we be permitted to say, ☞ *TRY.* ☞

☞ See Article 5th of the Terms.

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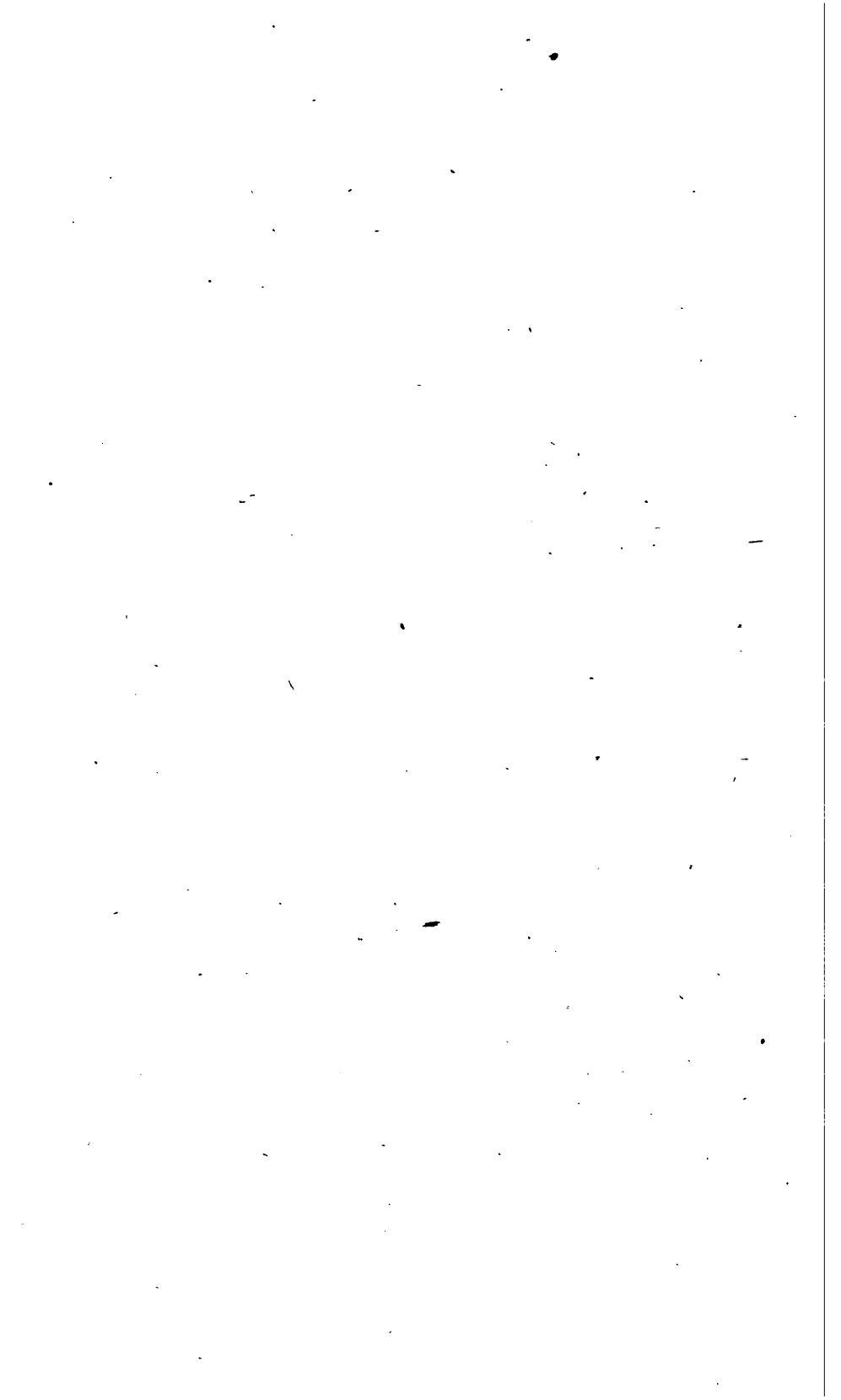
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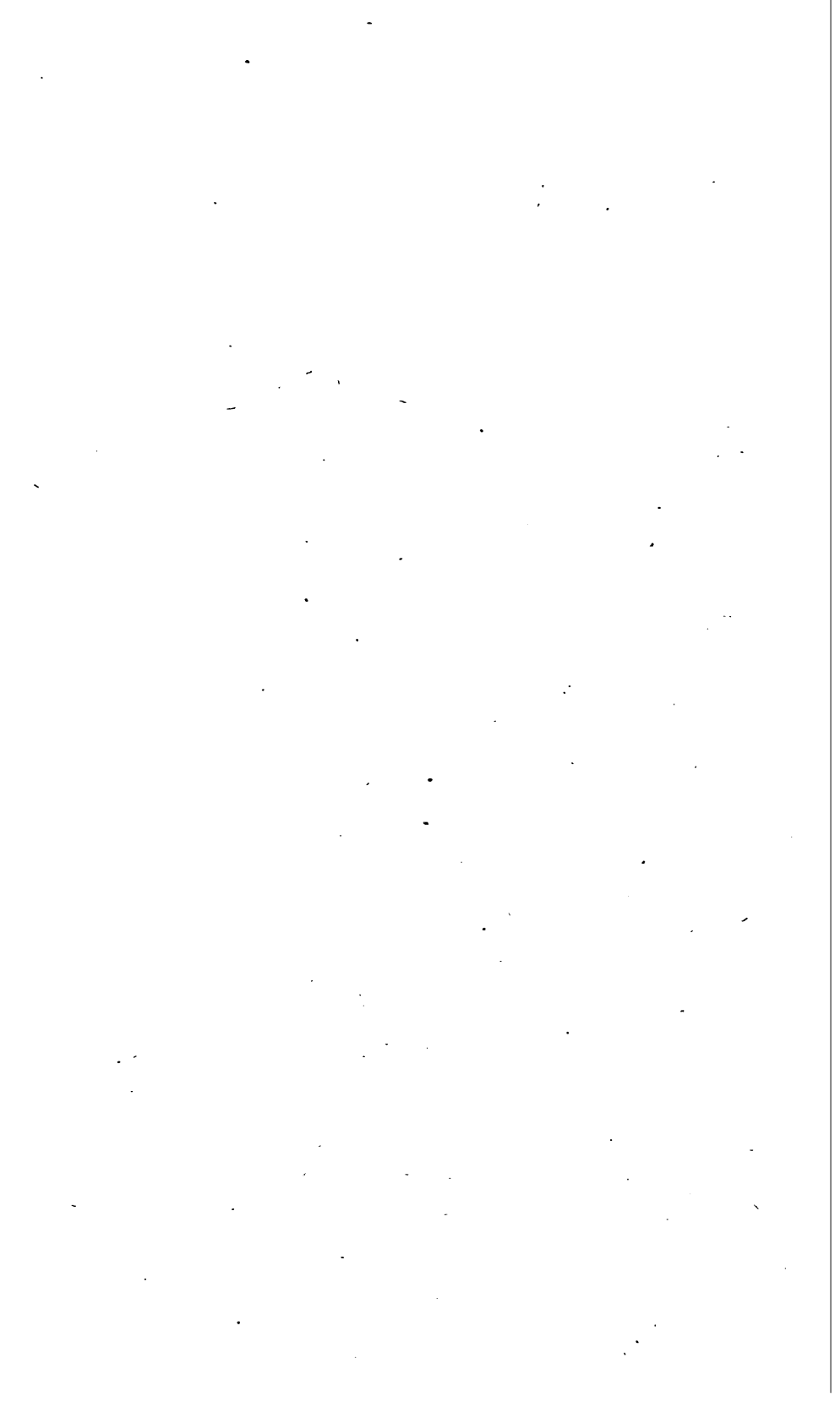
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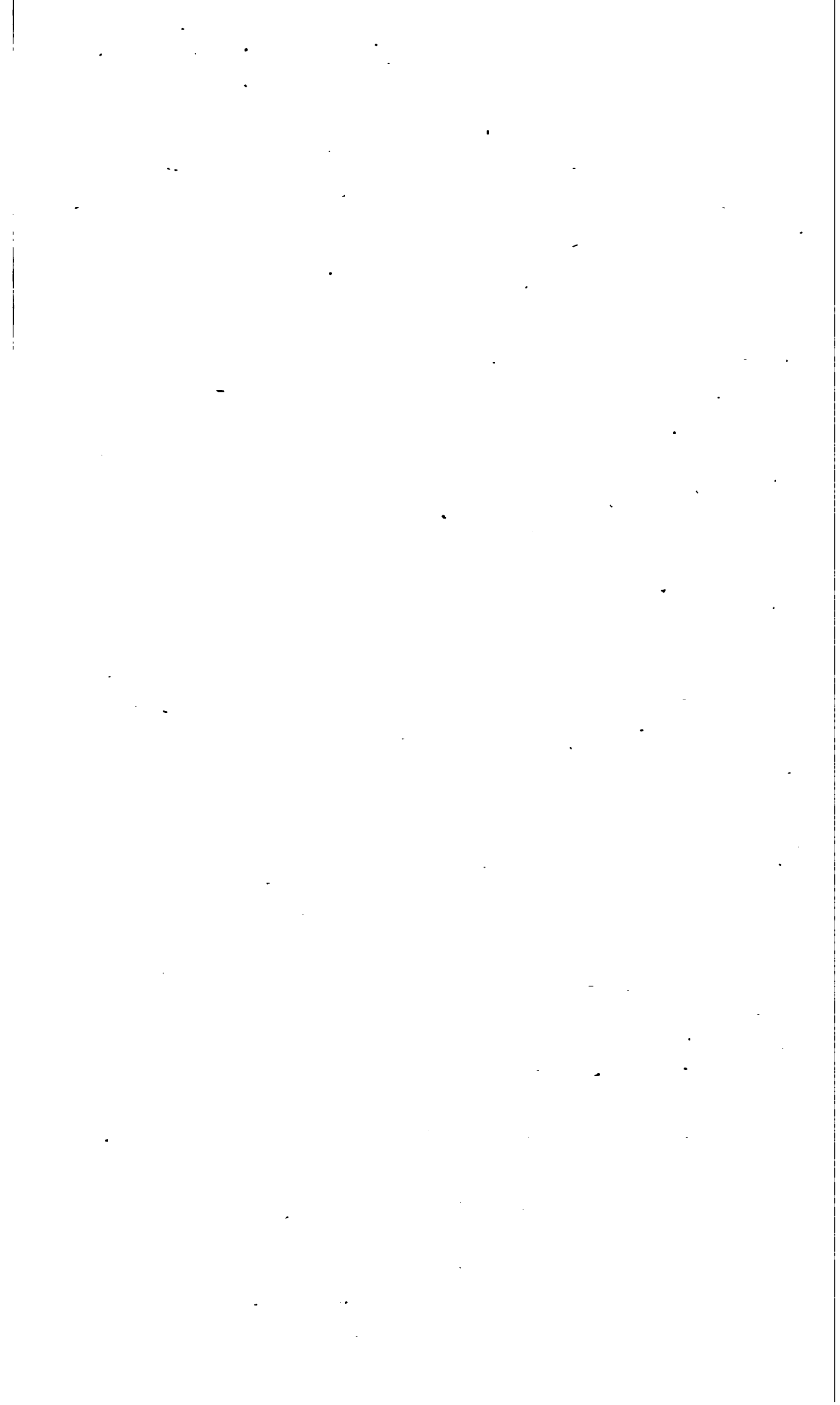




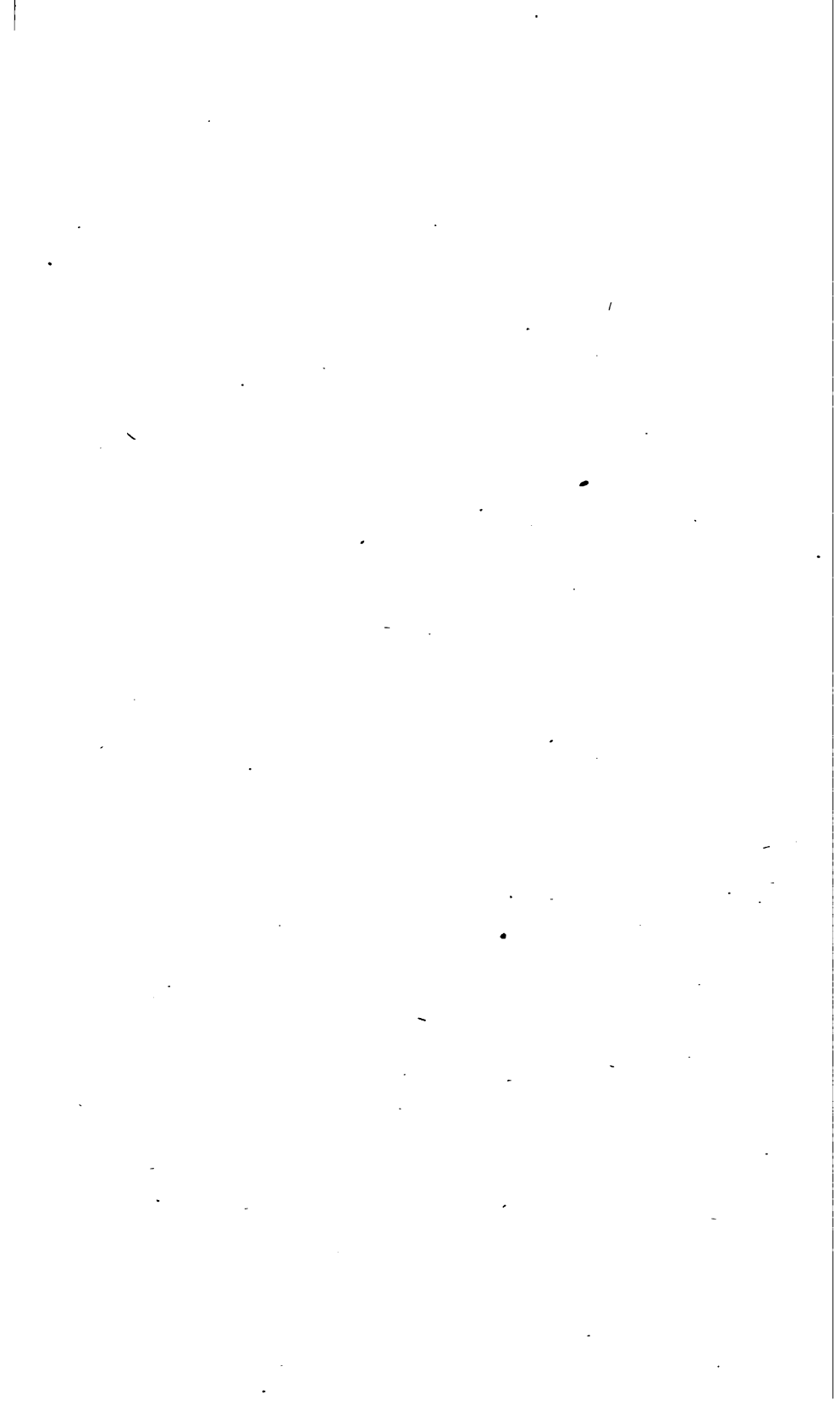








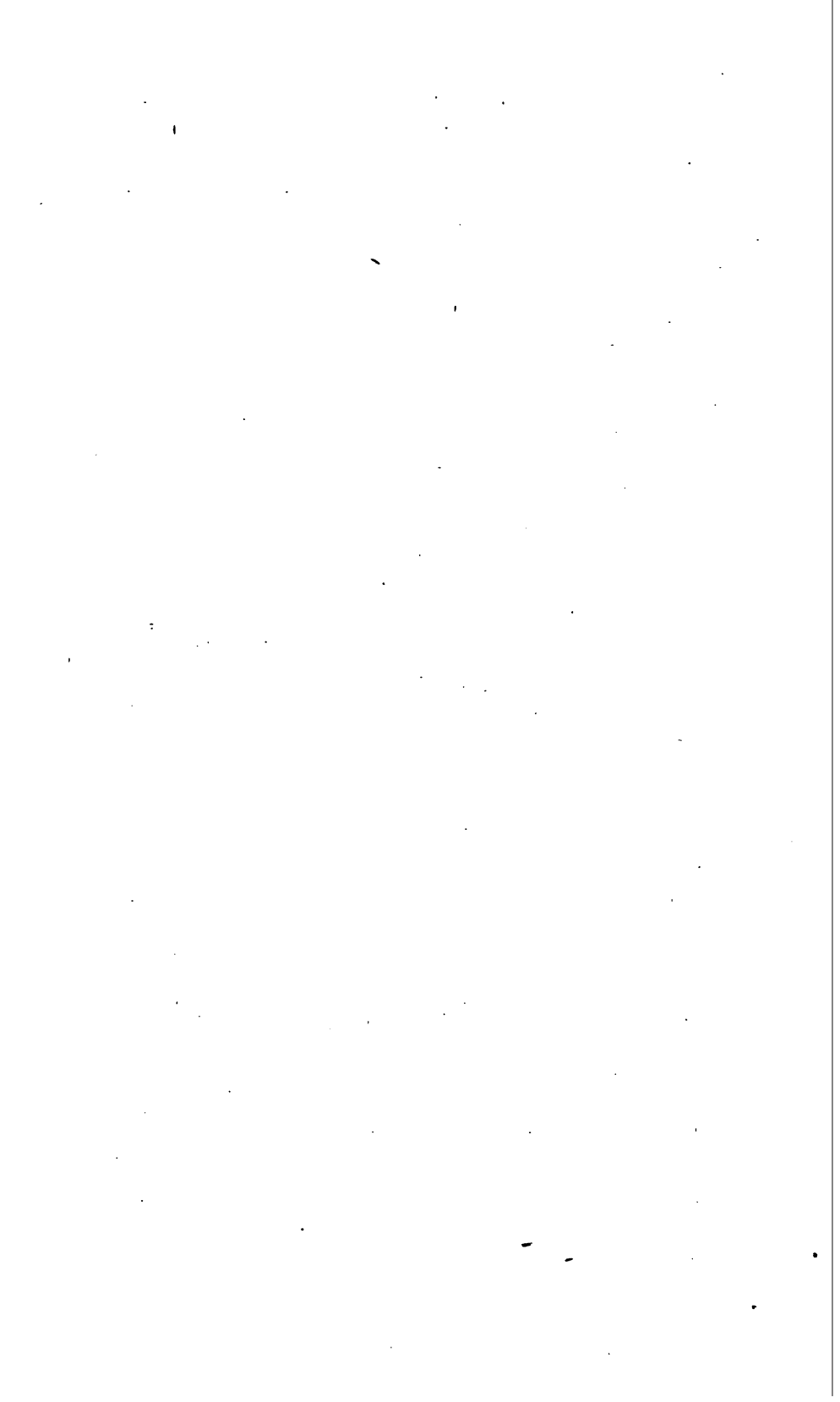




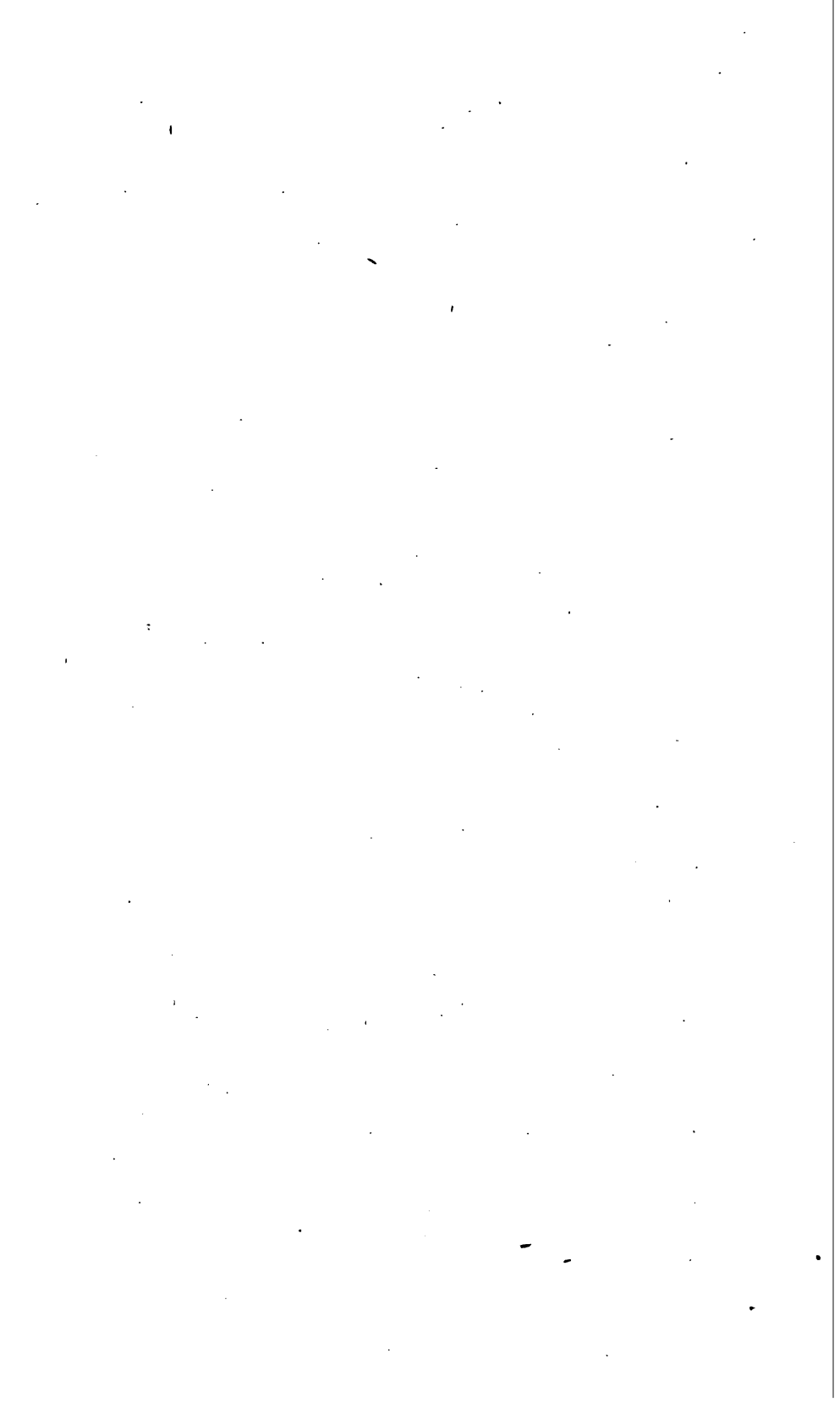




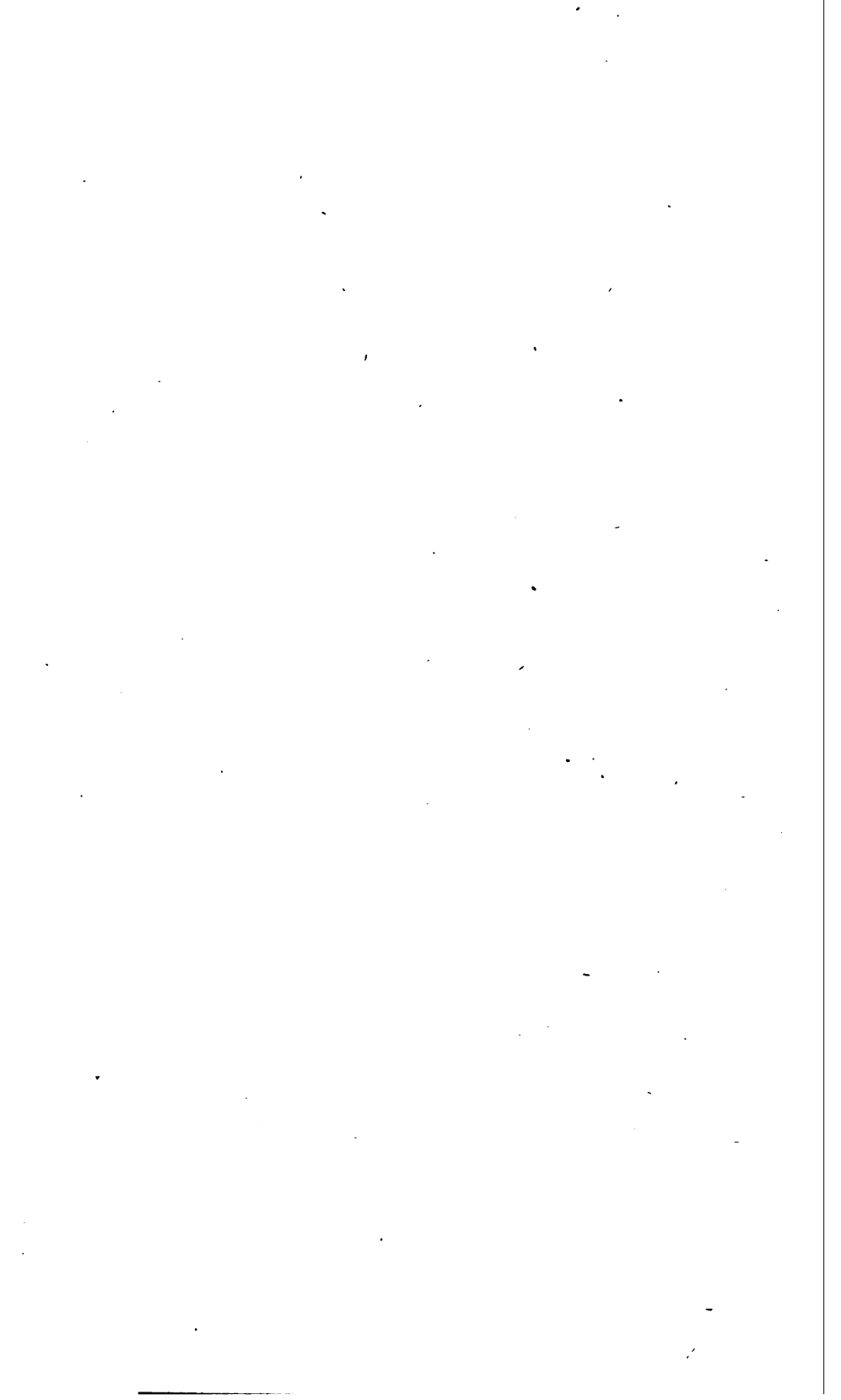




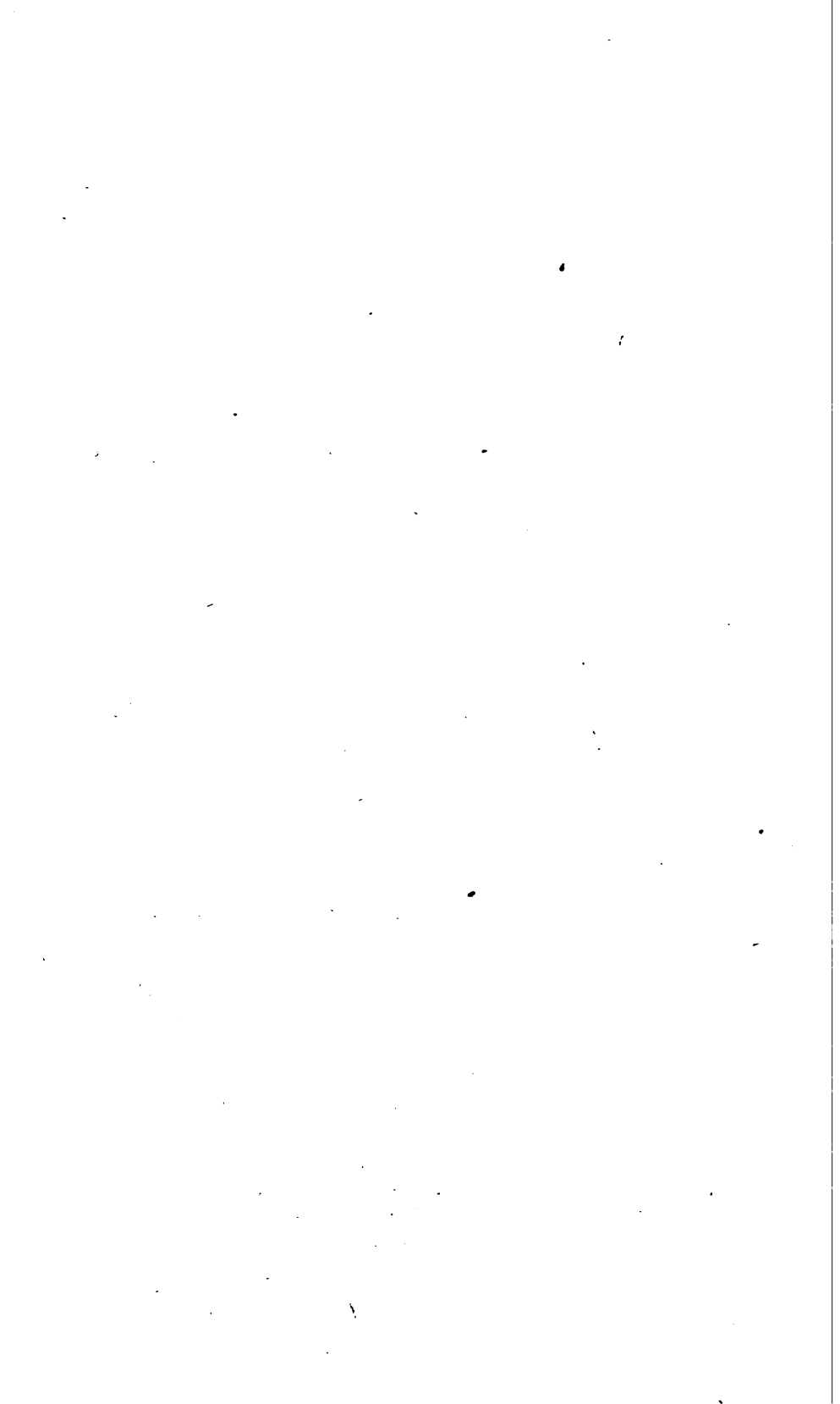




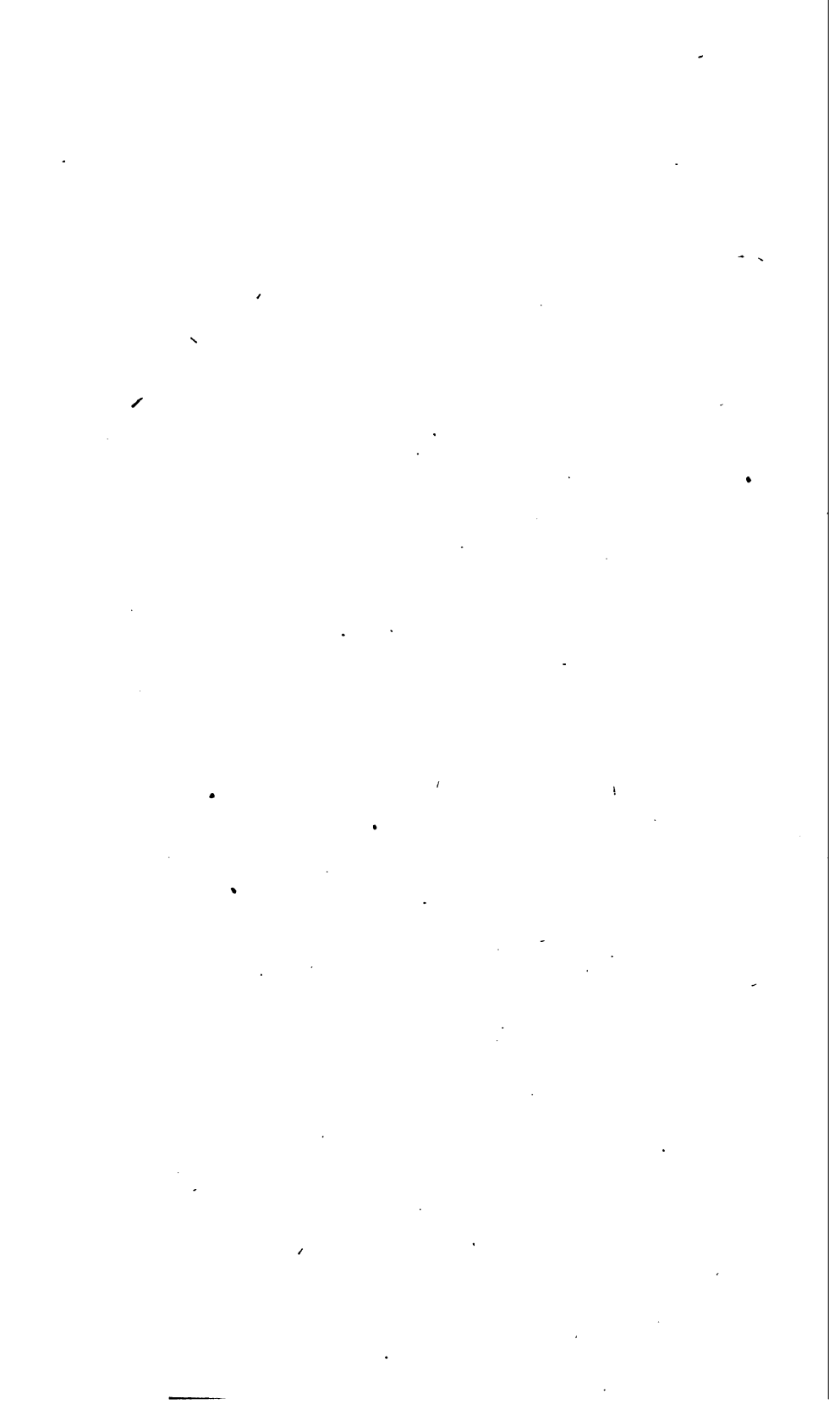


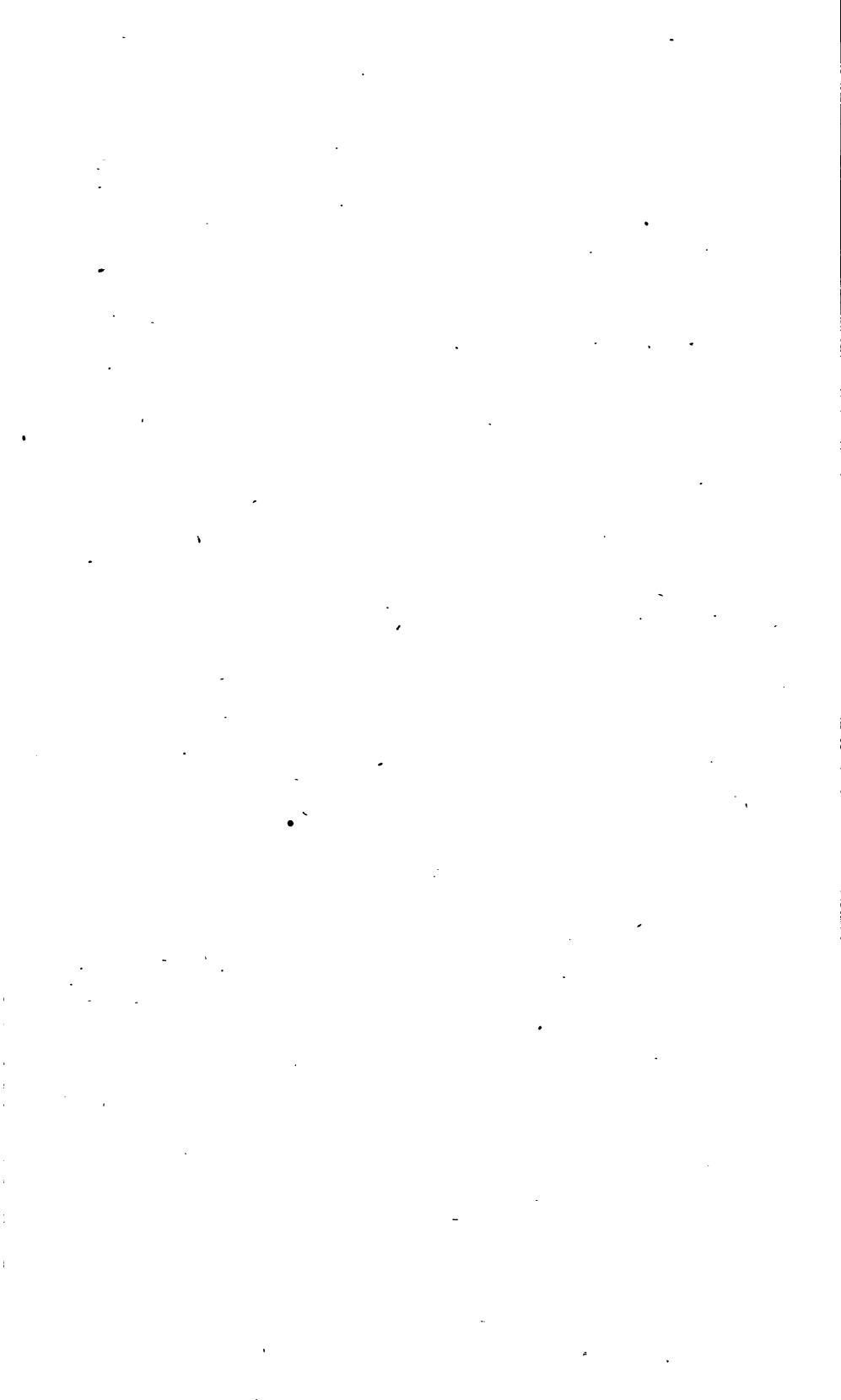


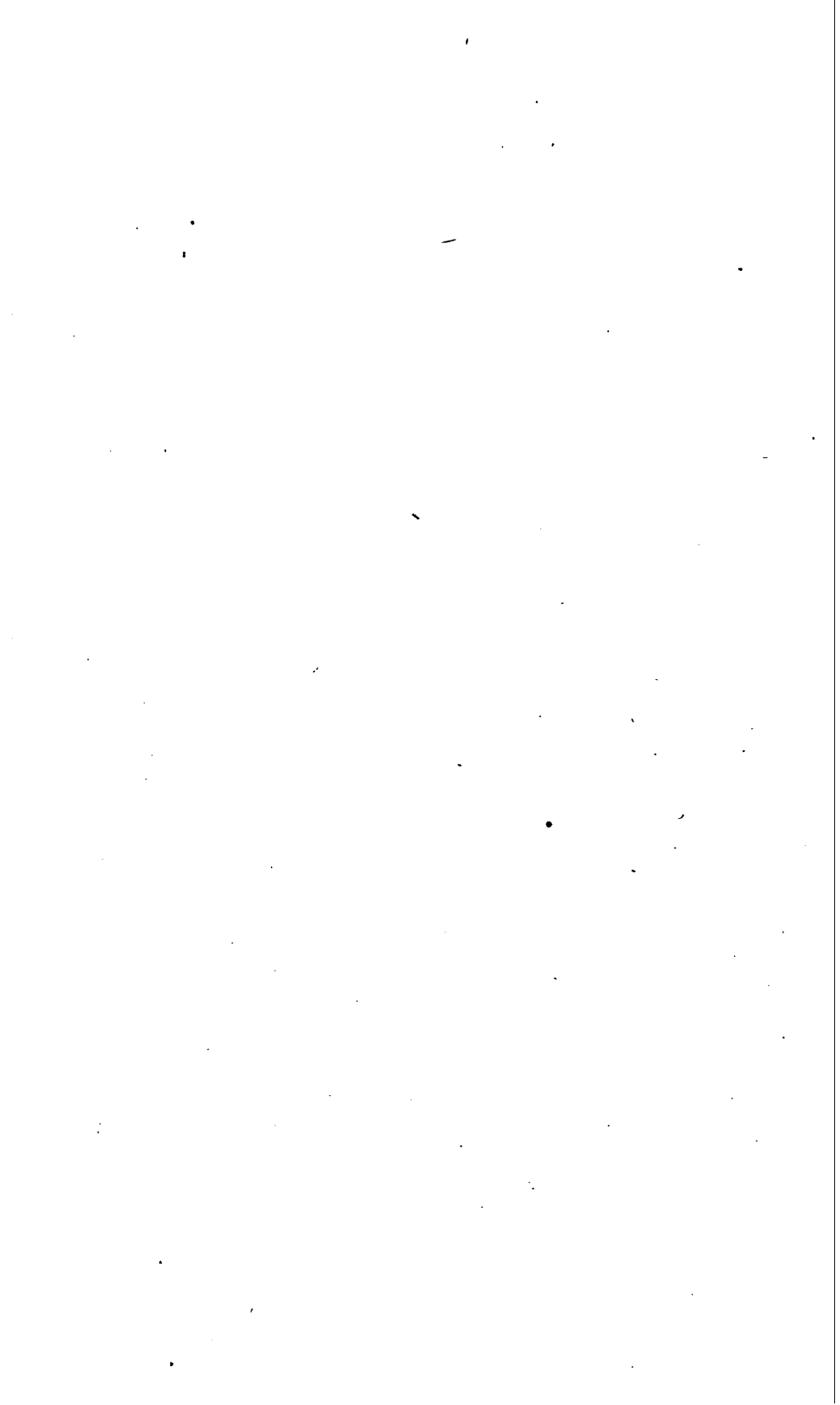














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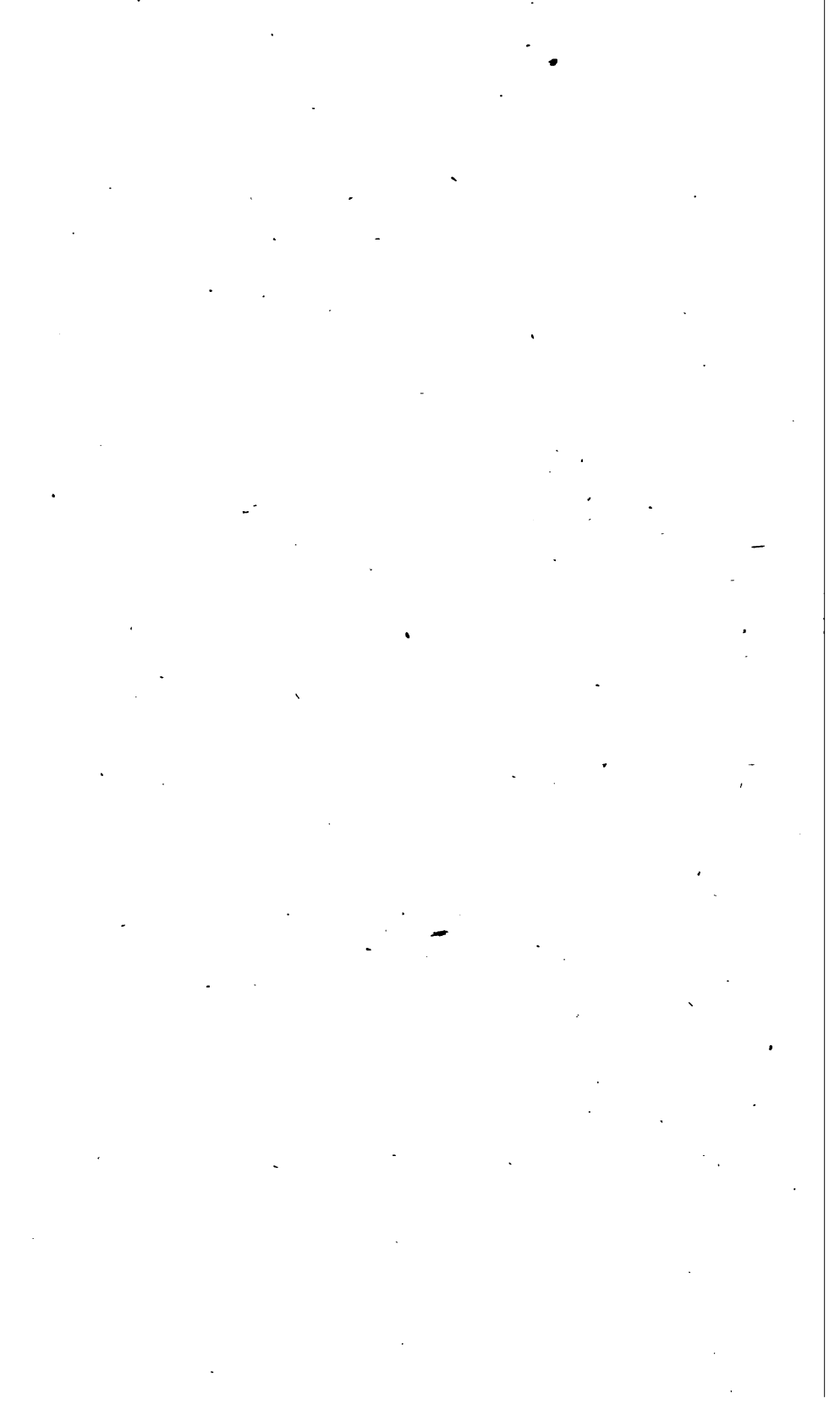
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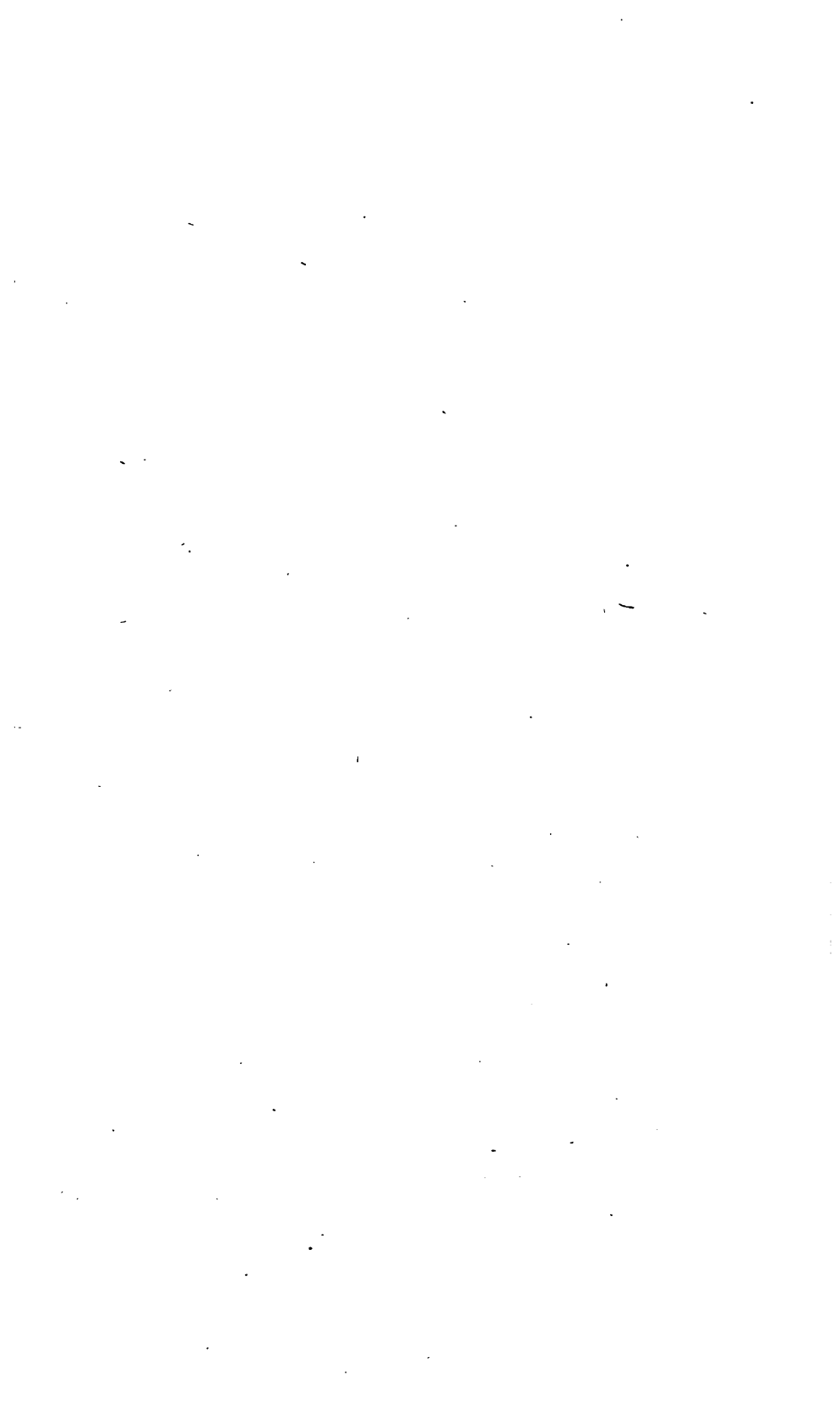
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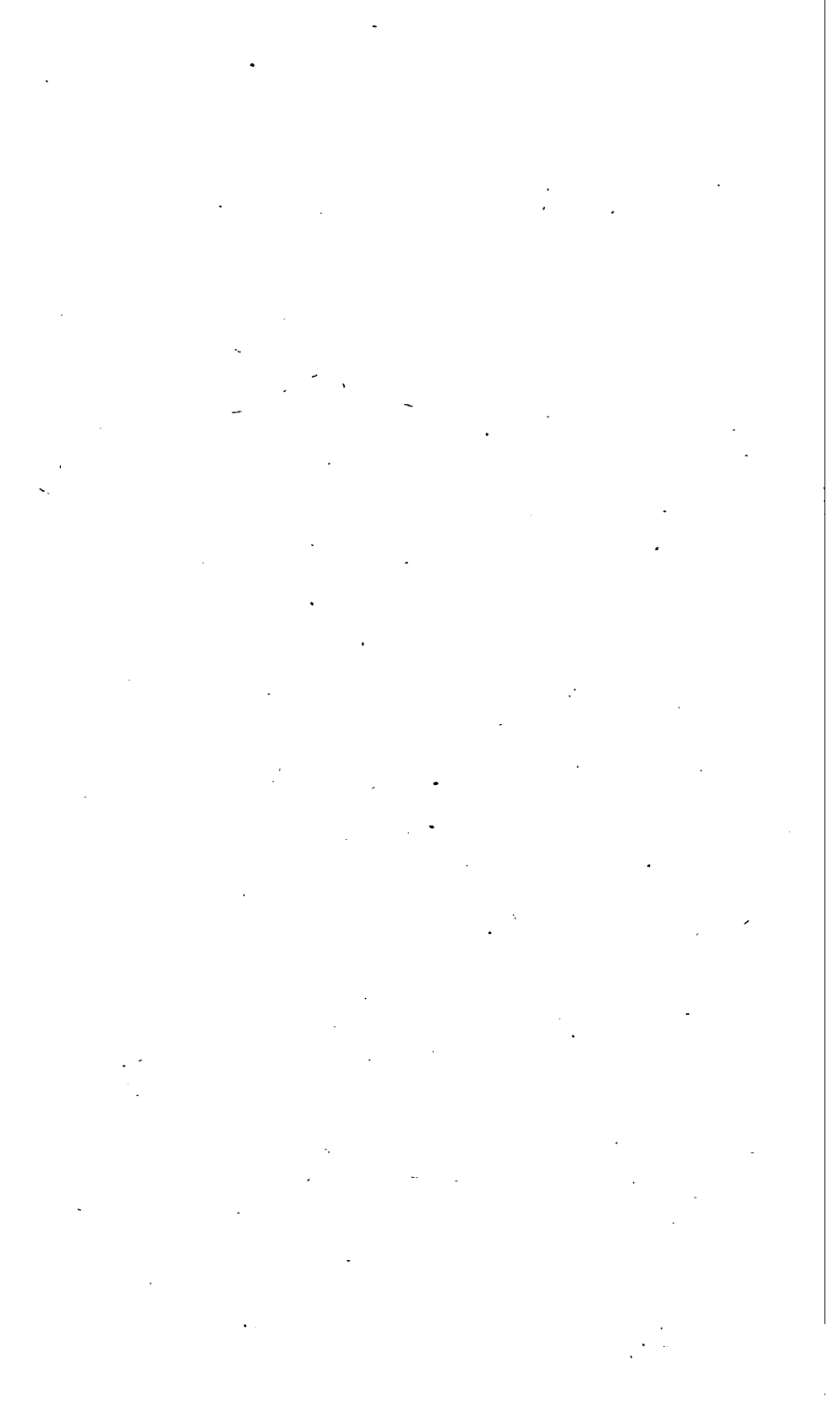
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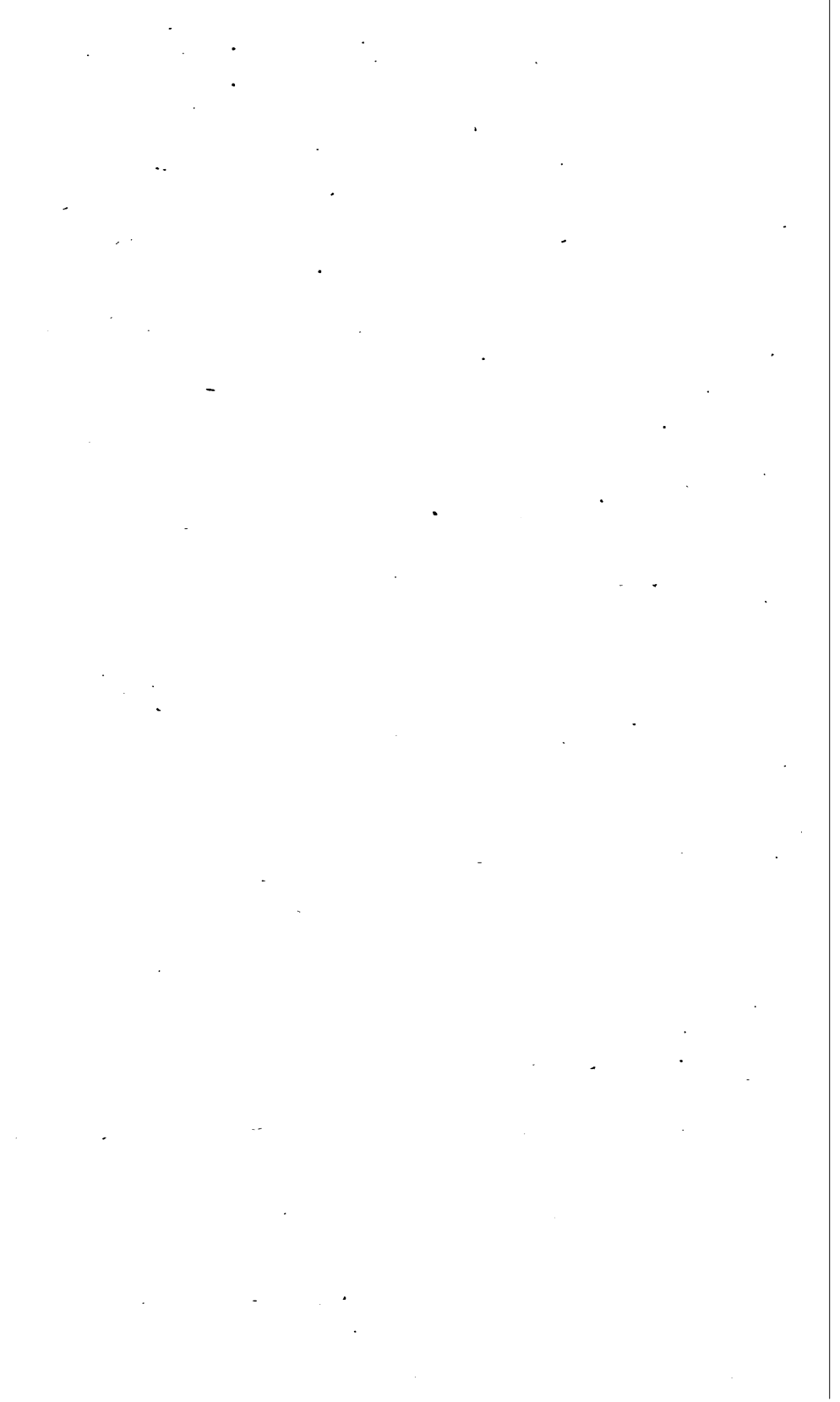




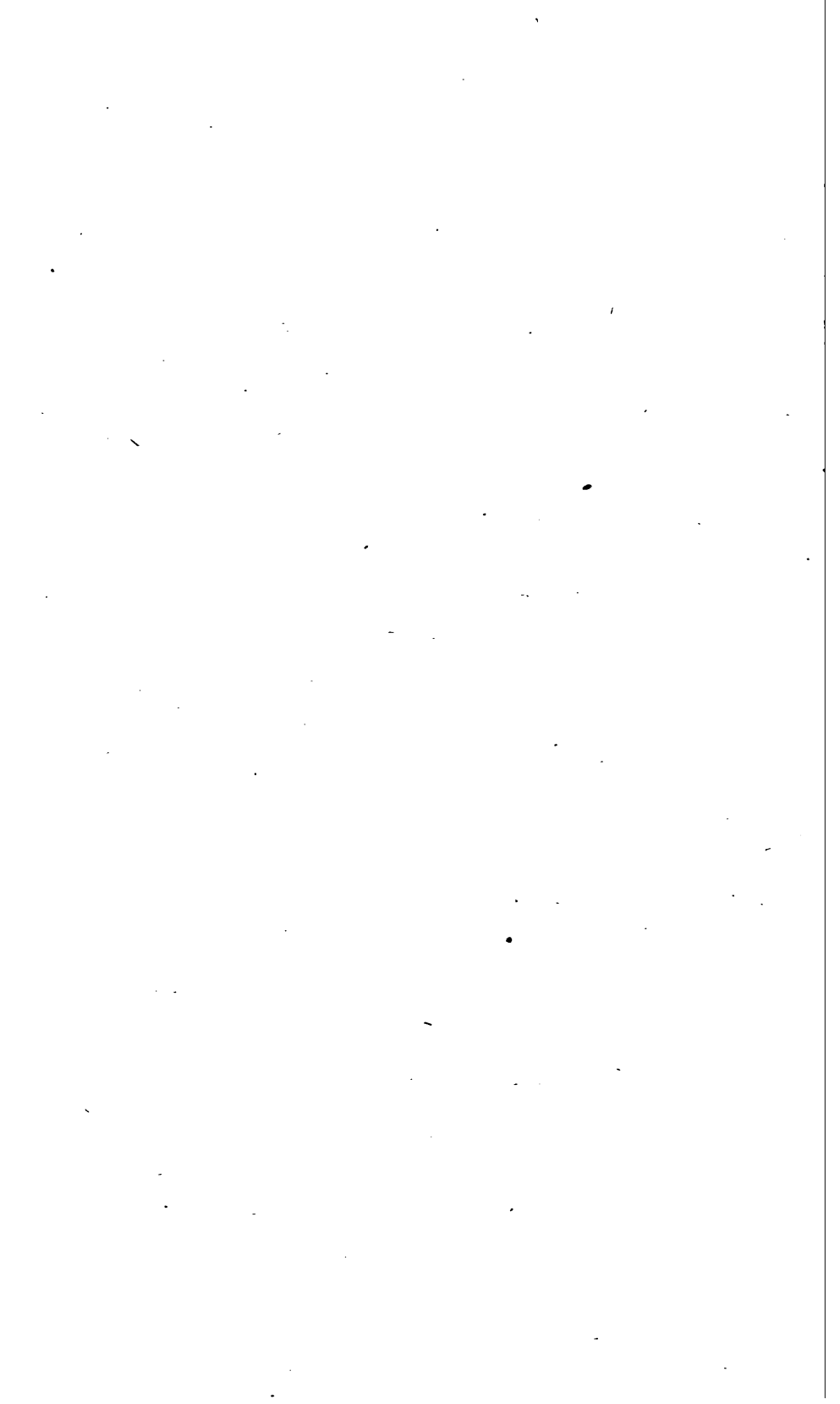






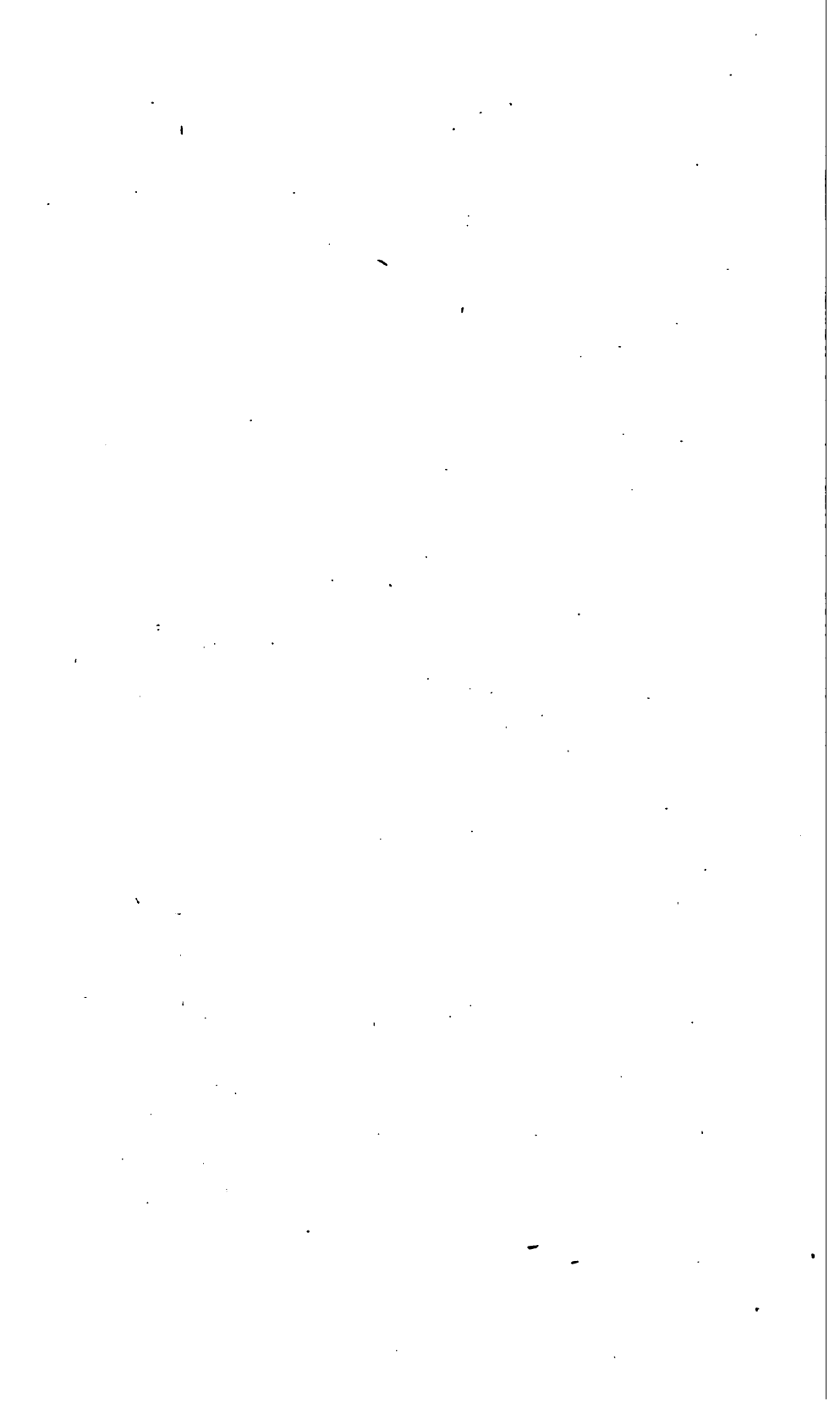








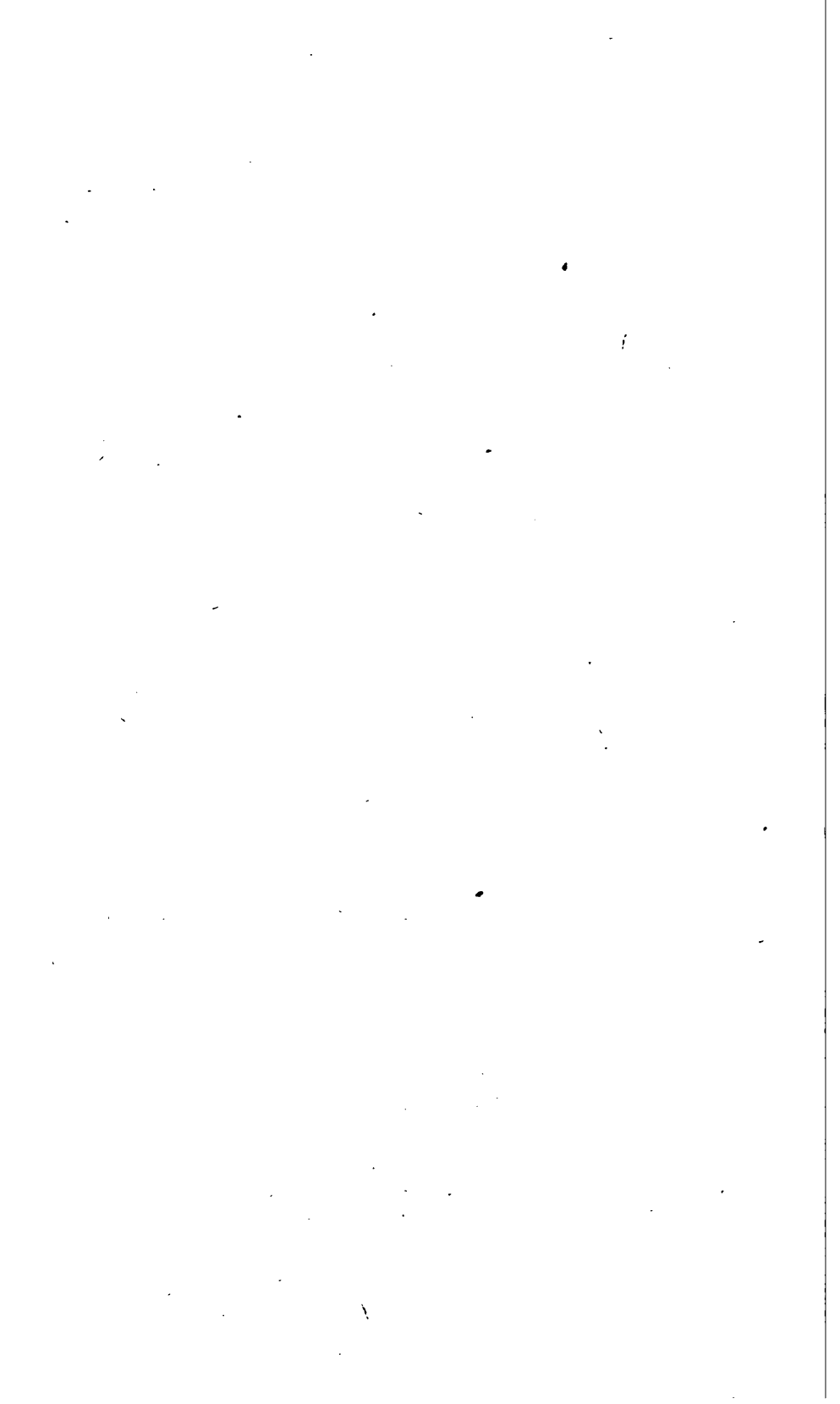




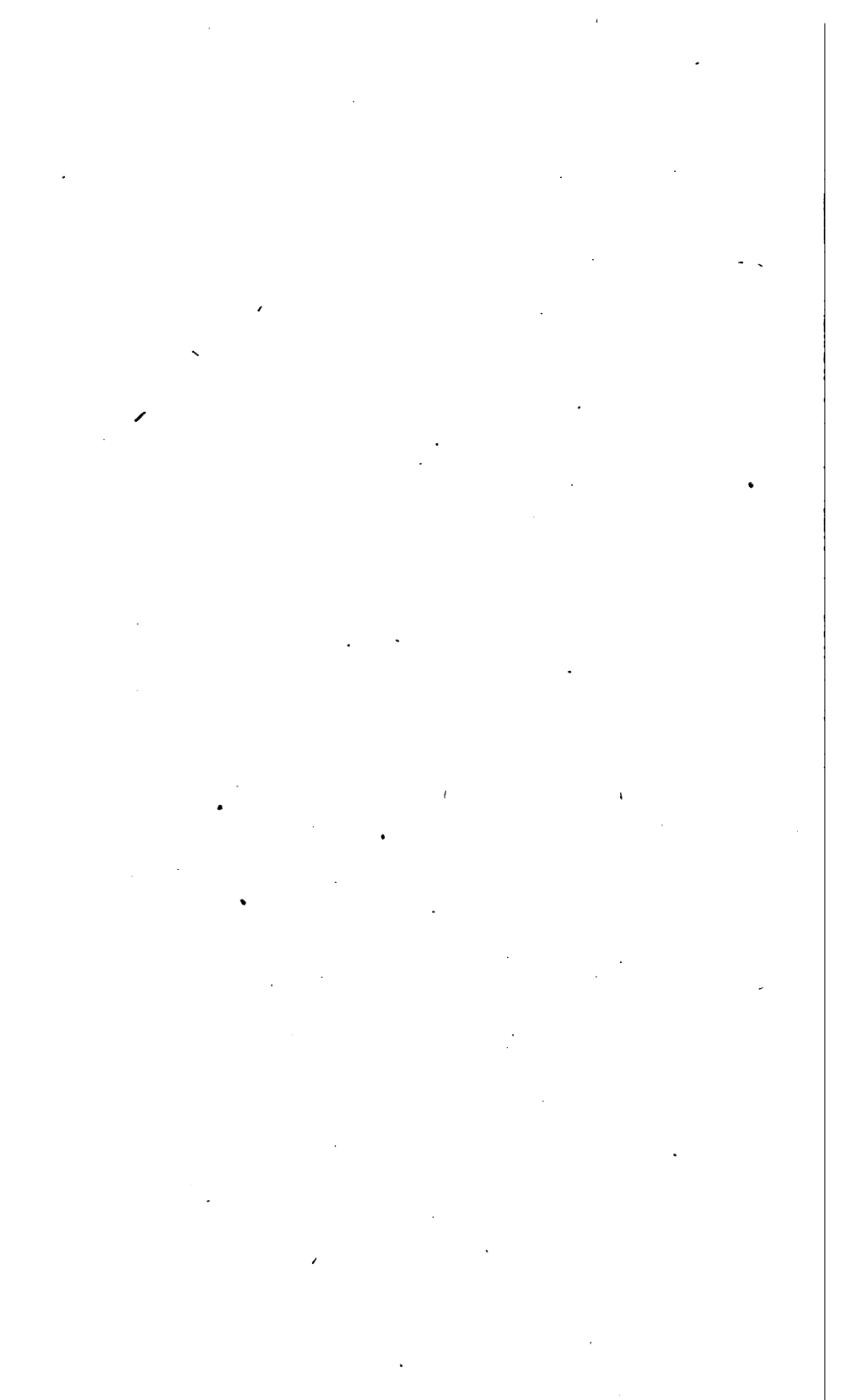




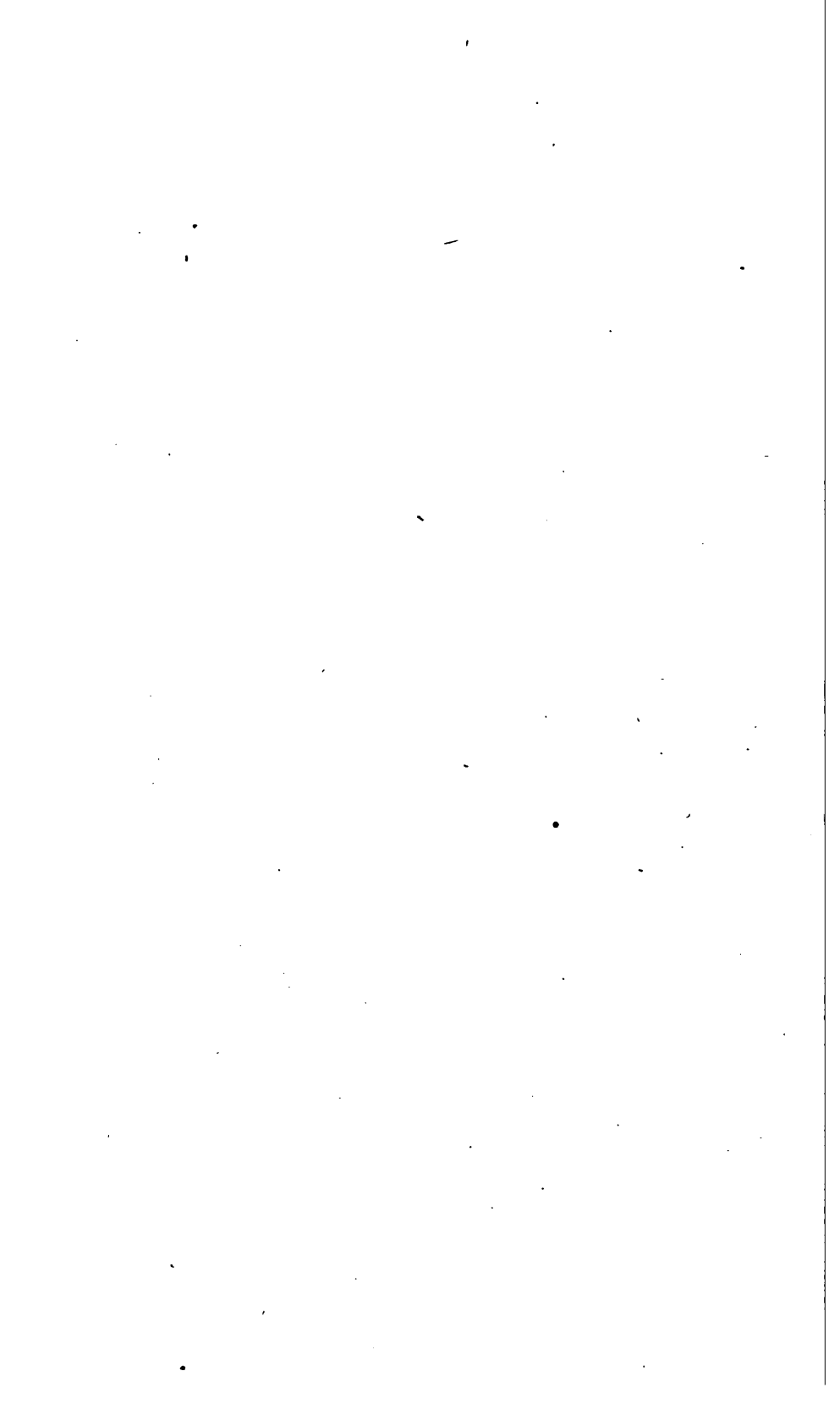




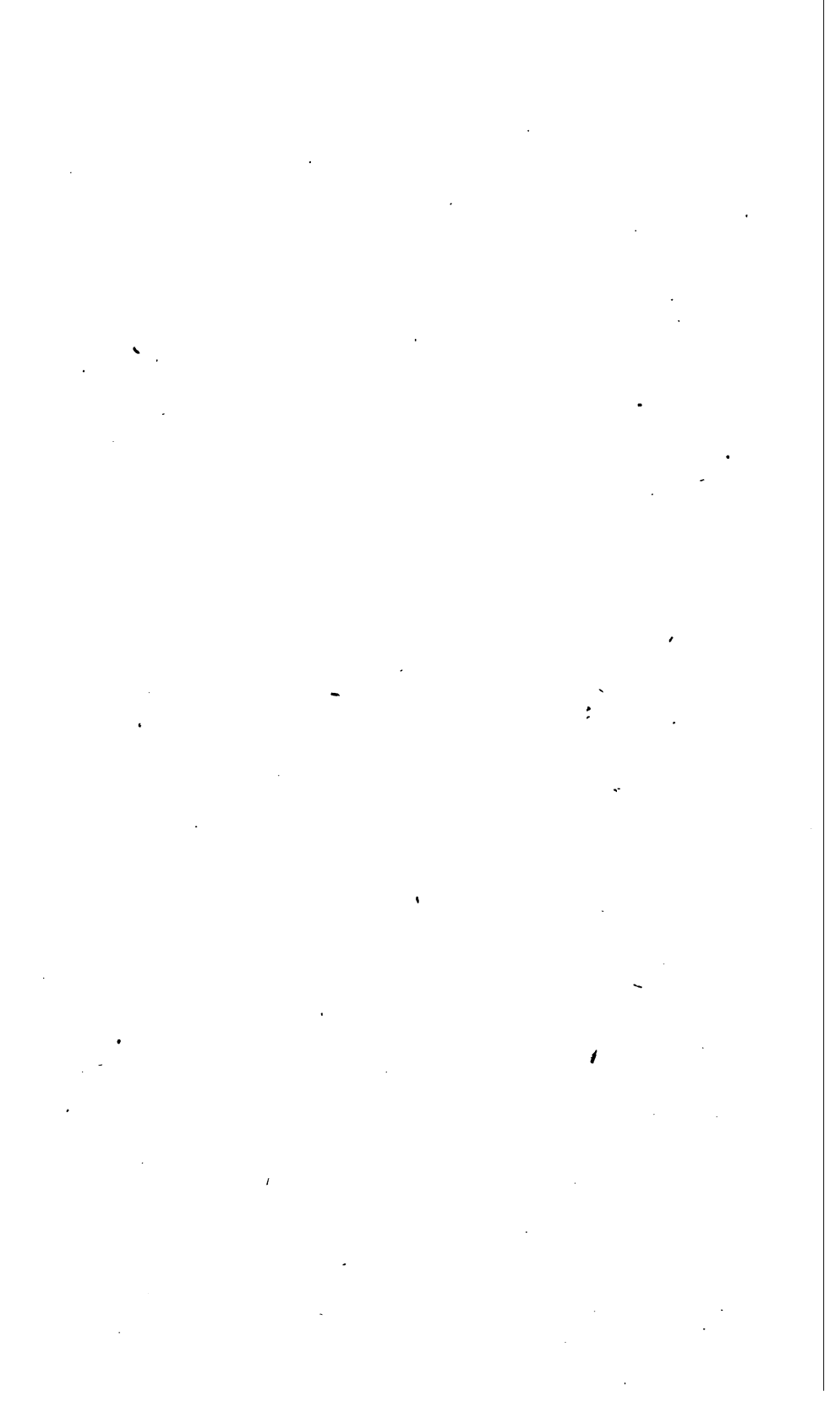




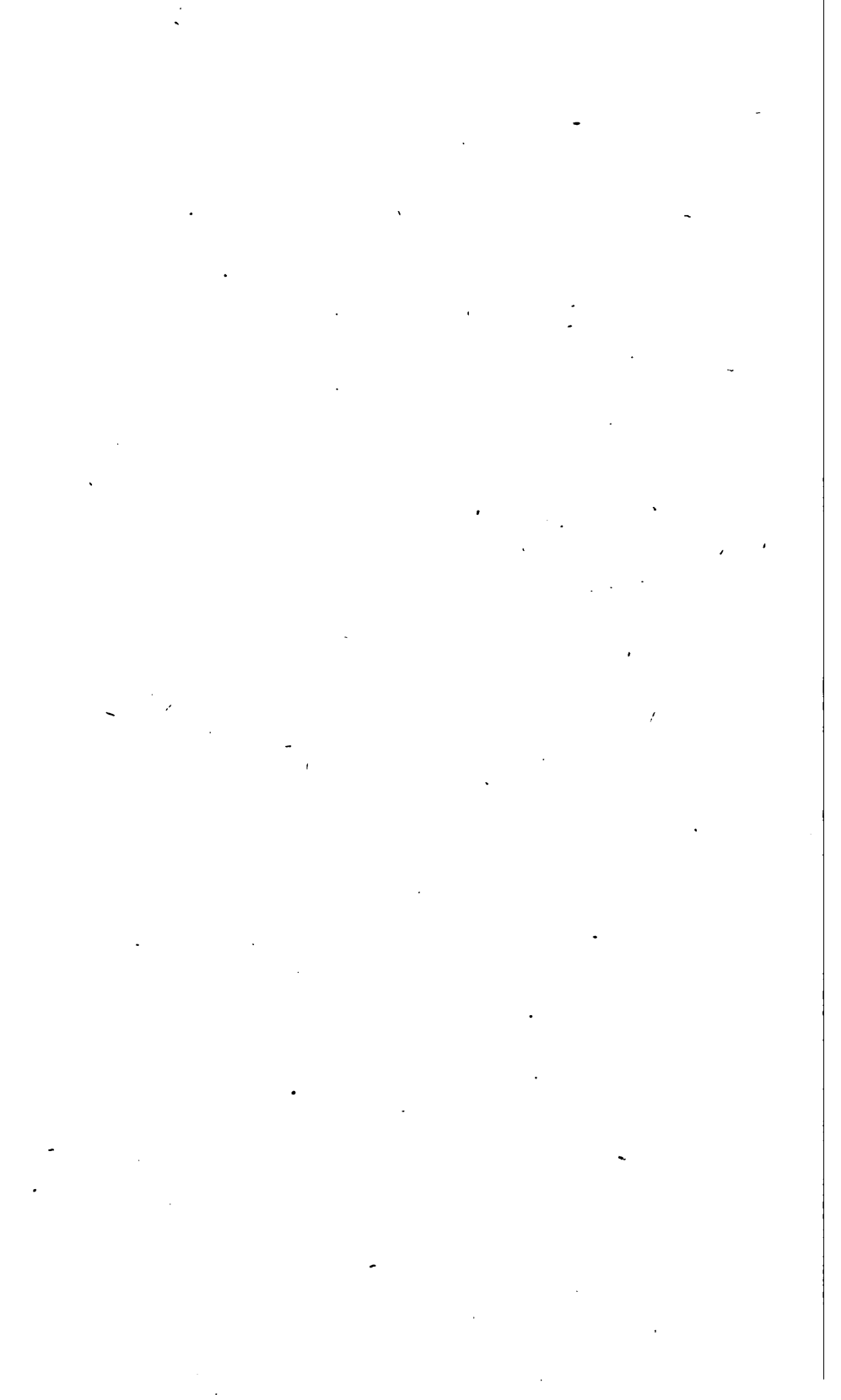




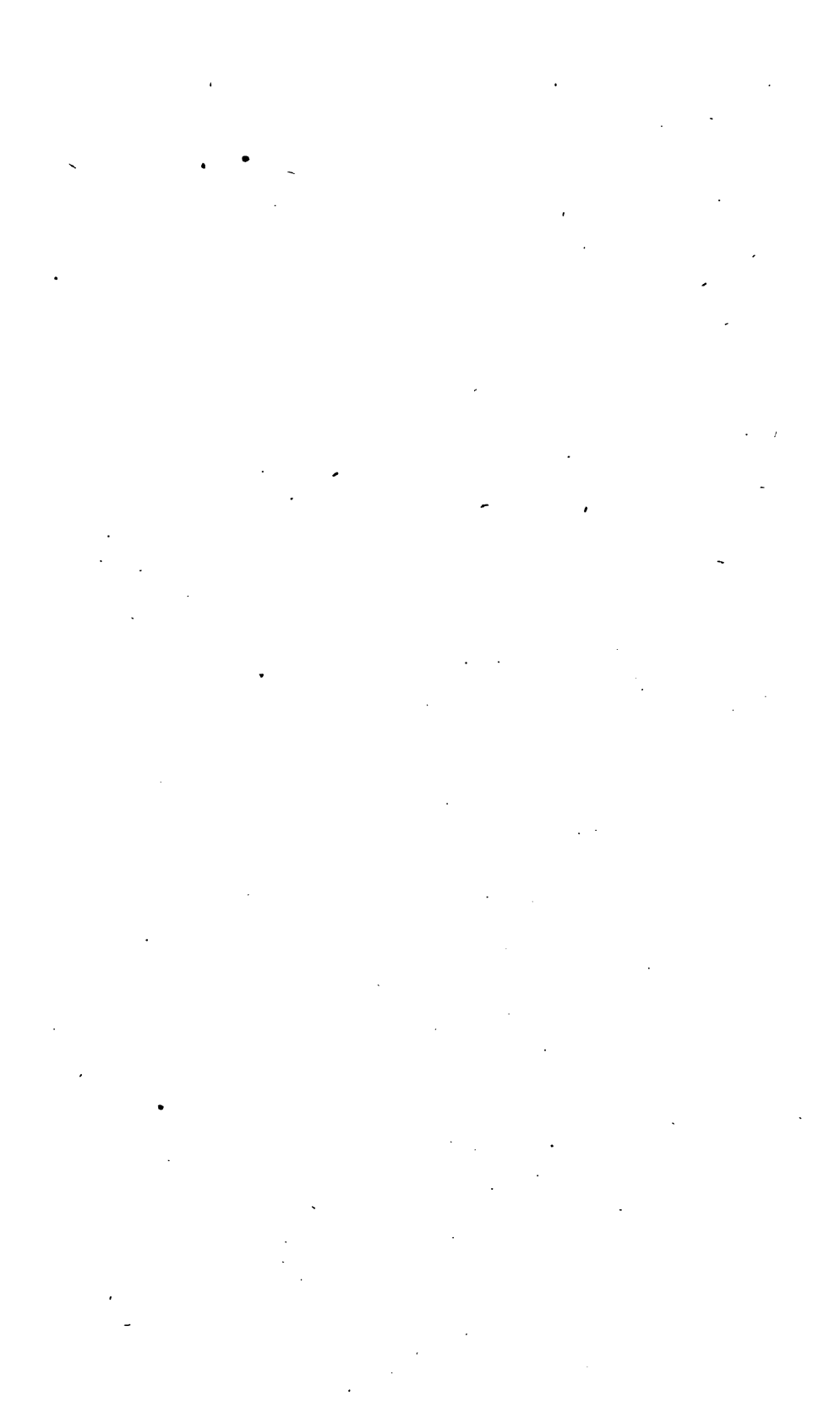


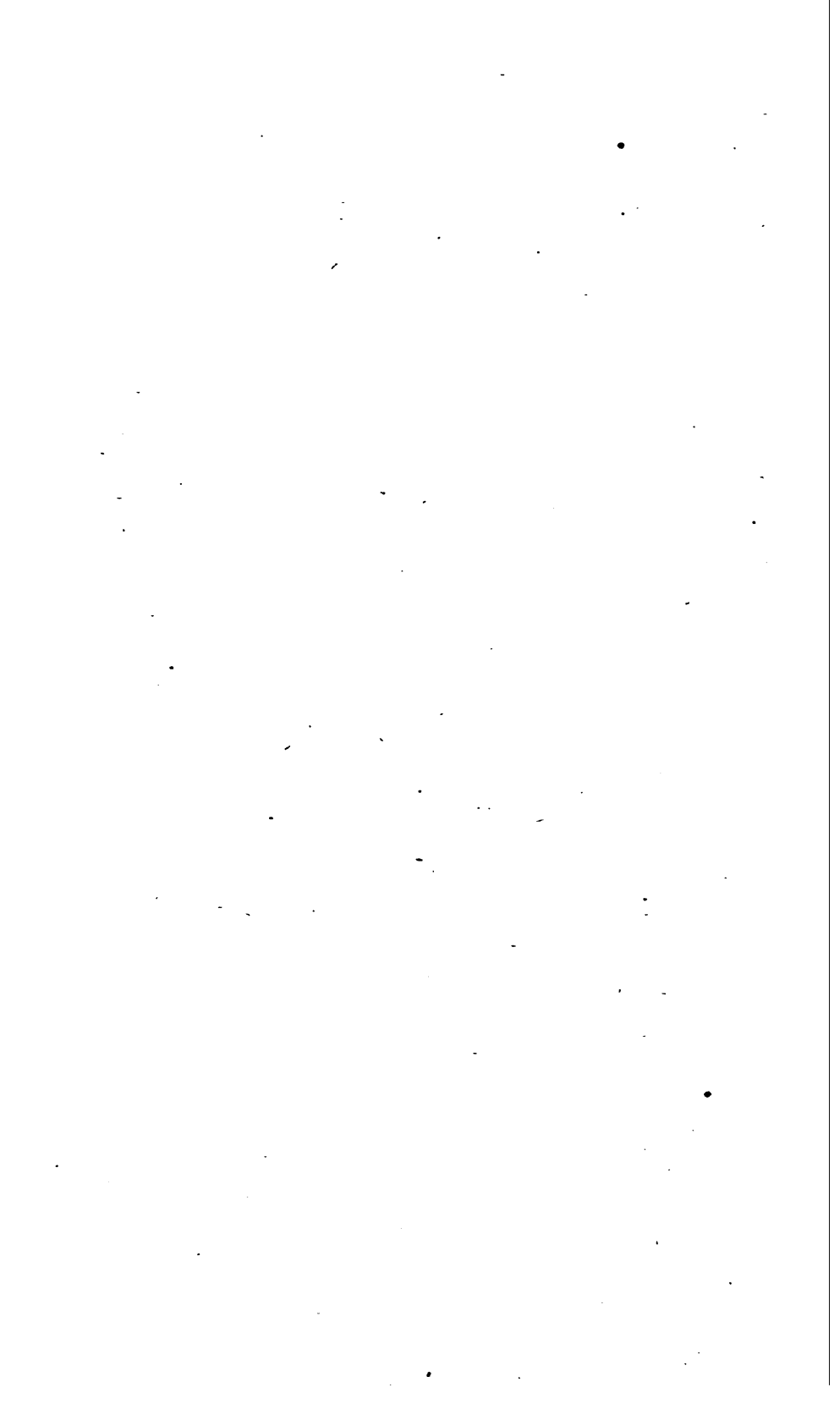




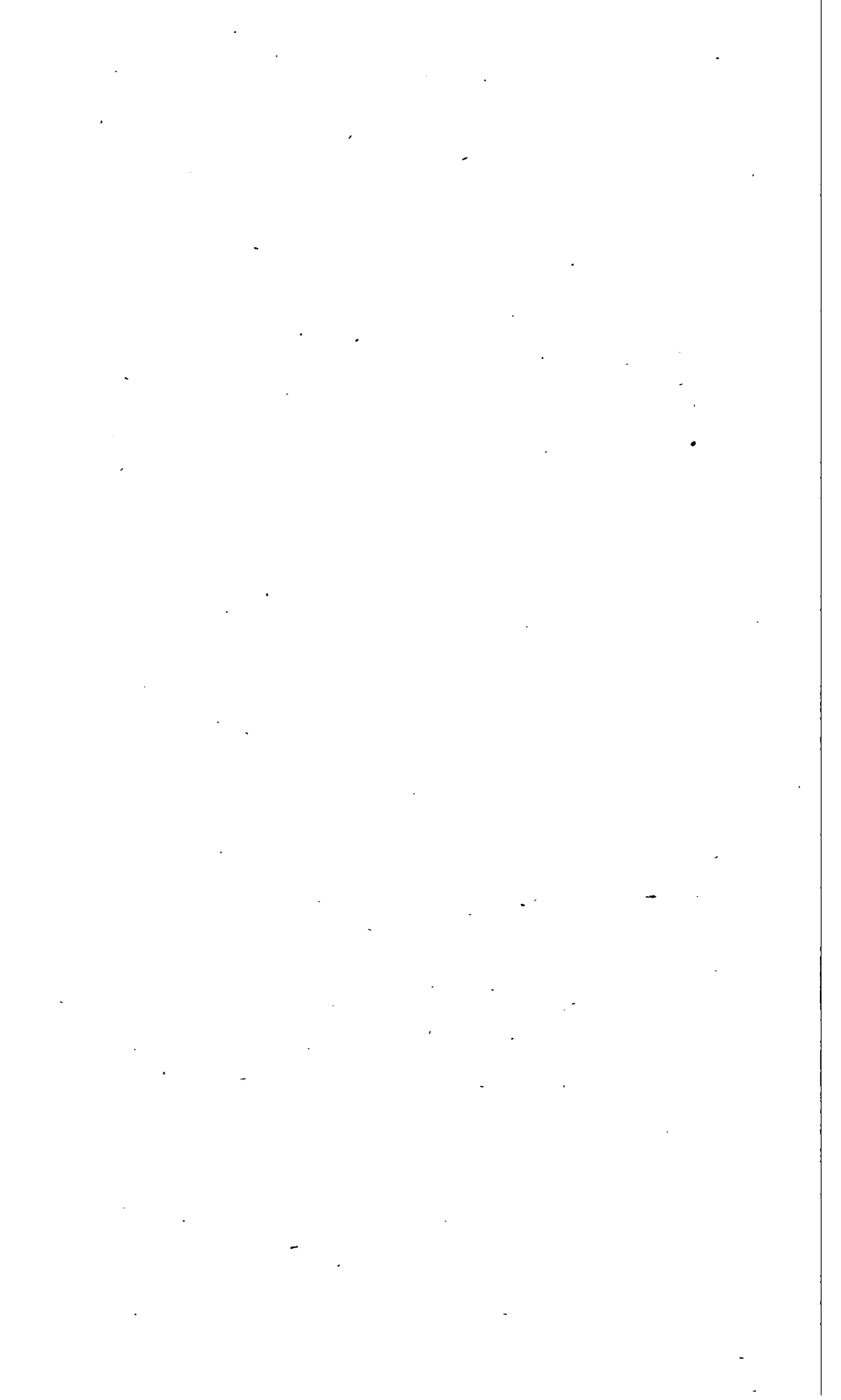


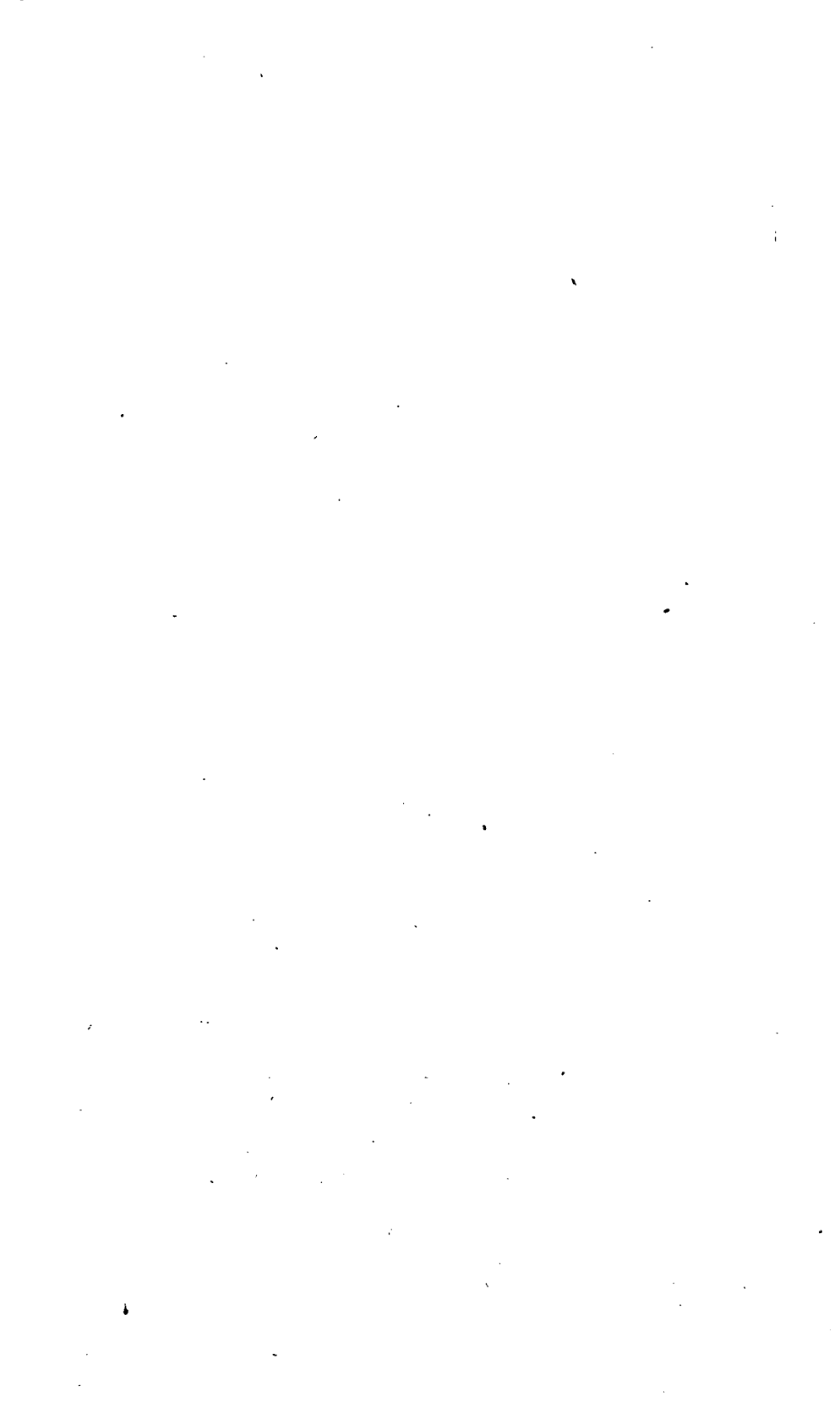


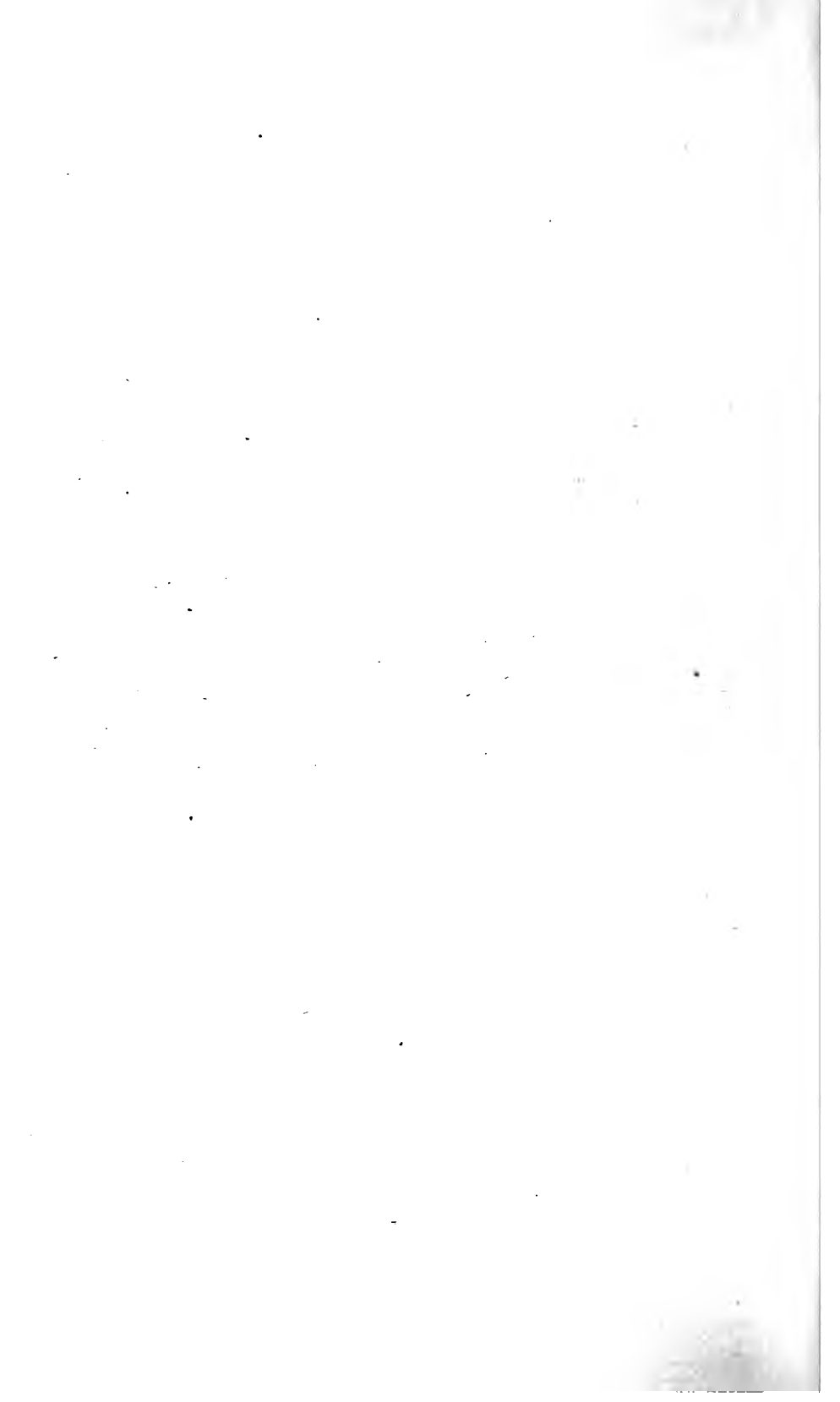


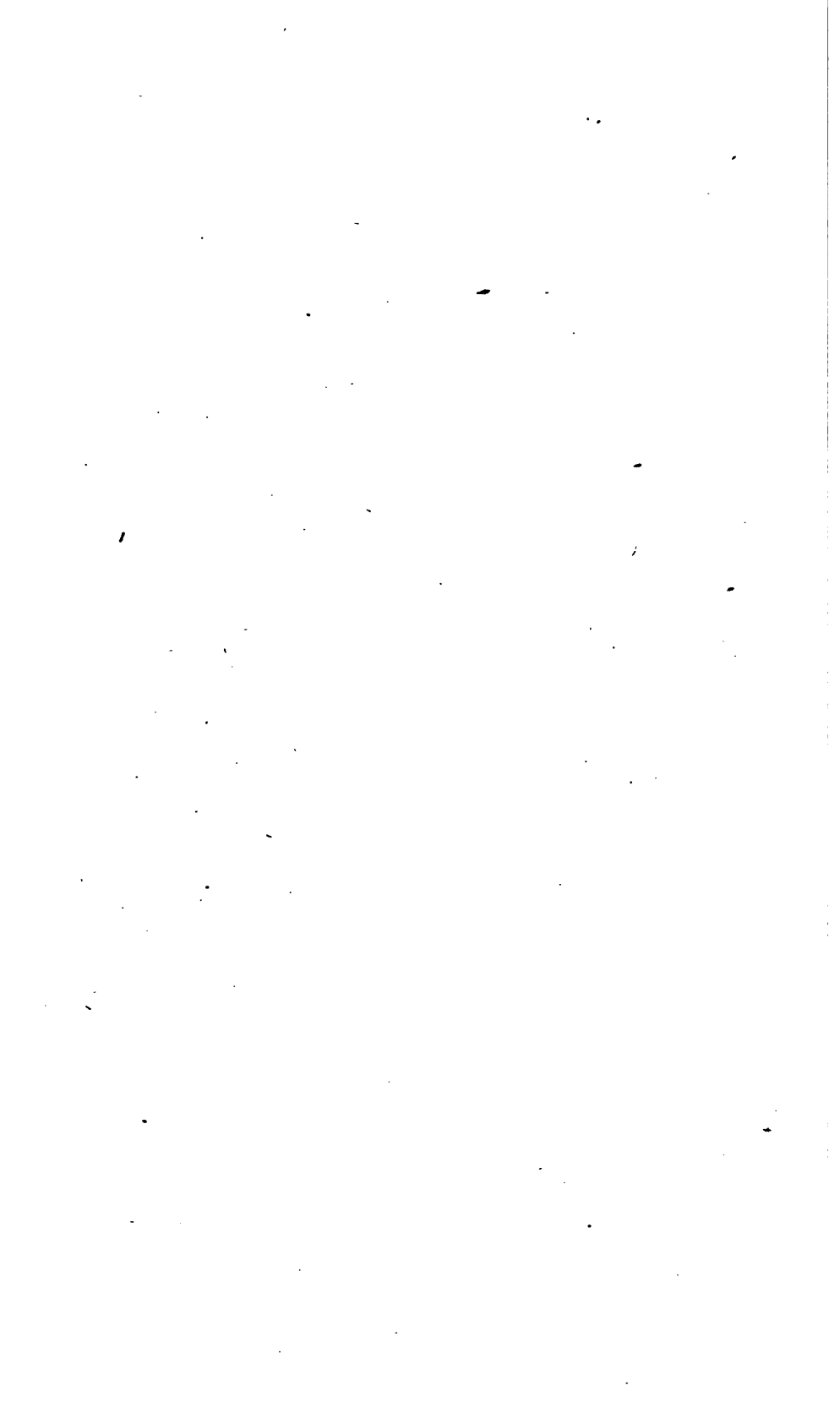






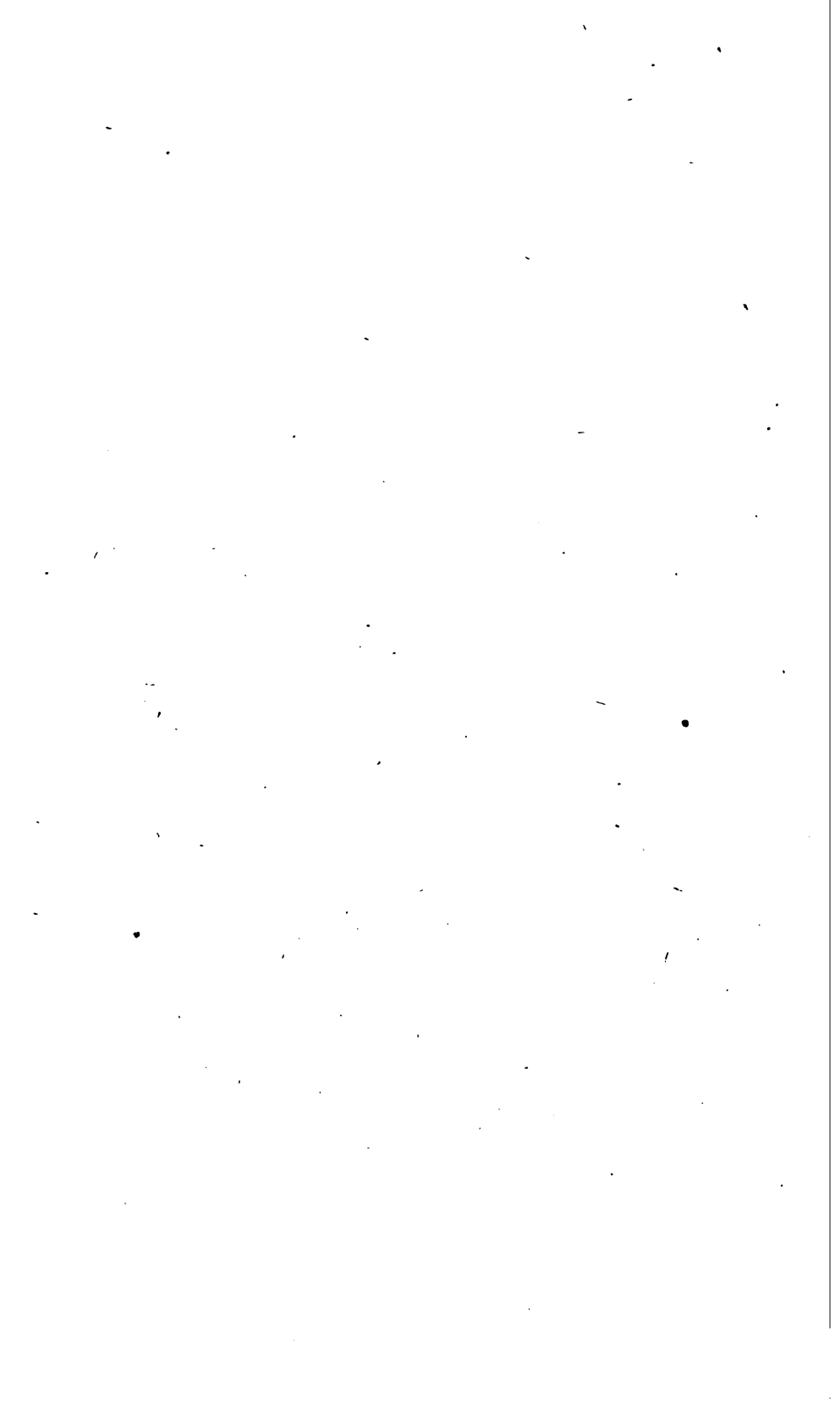






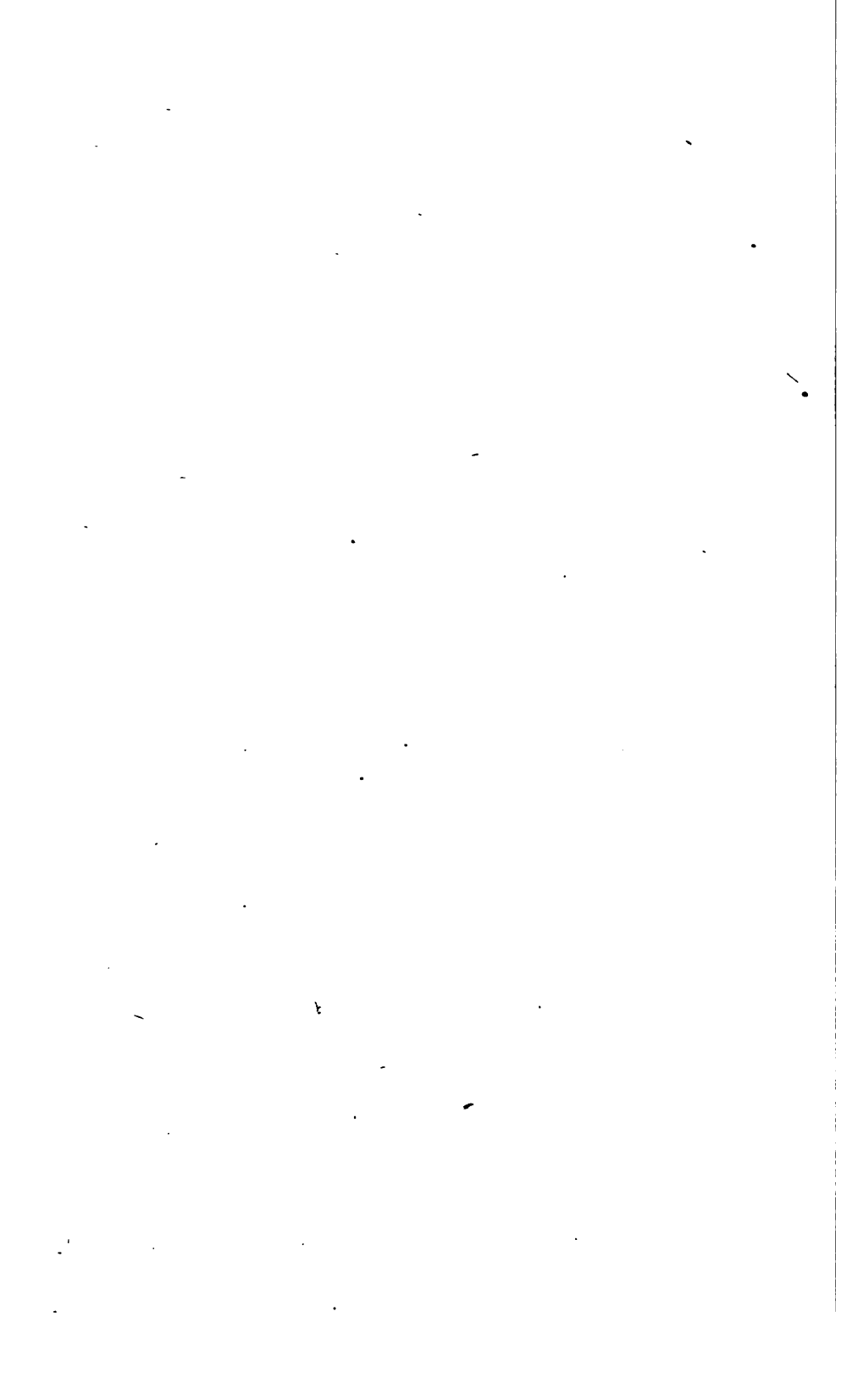


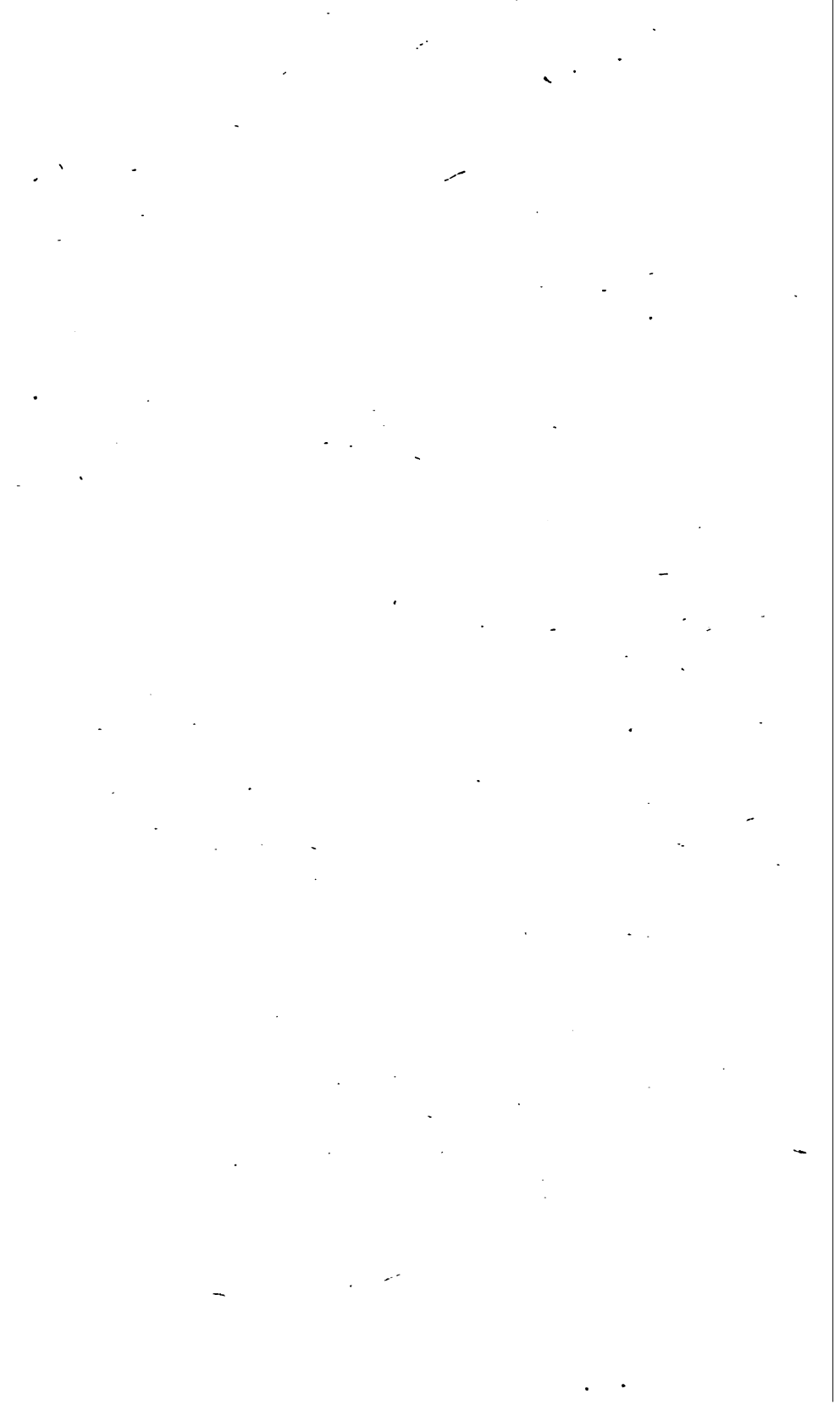
















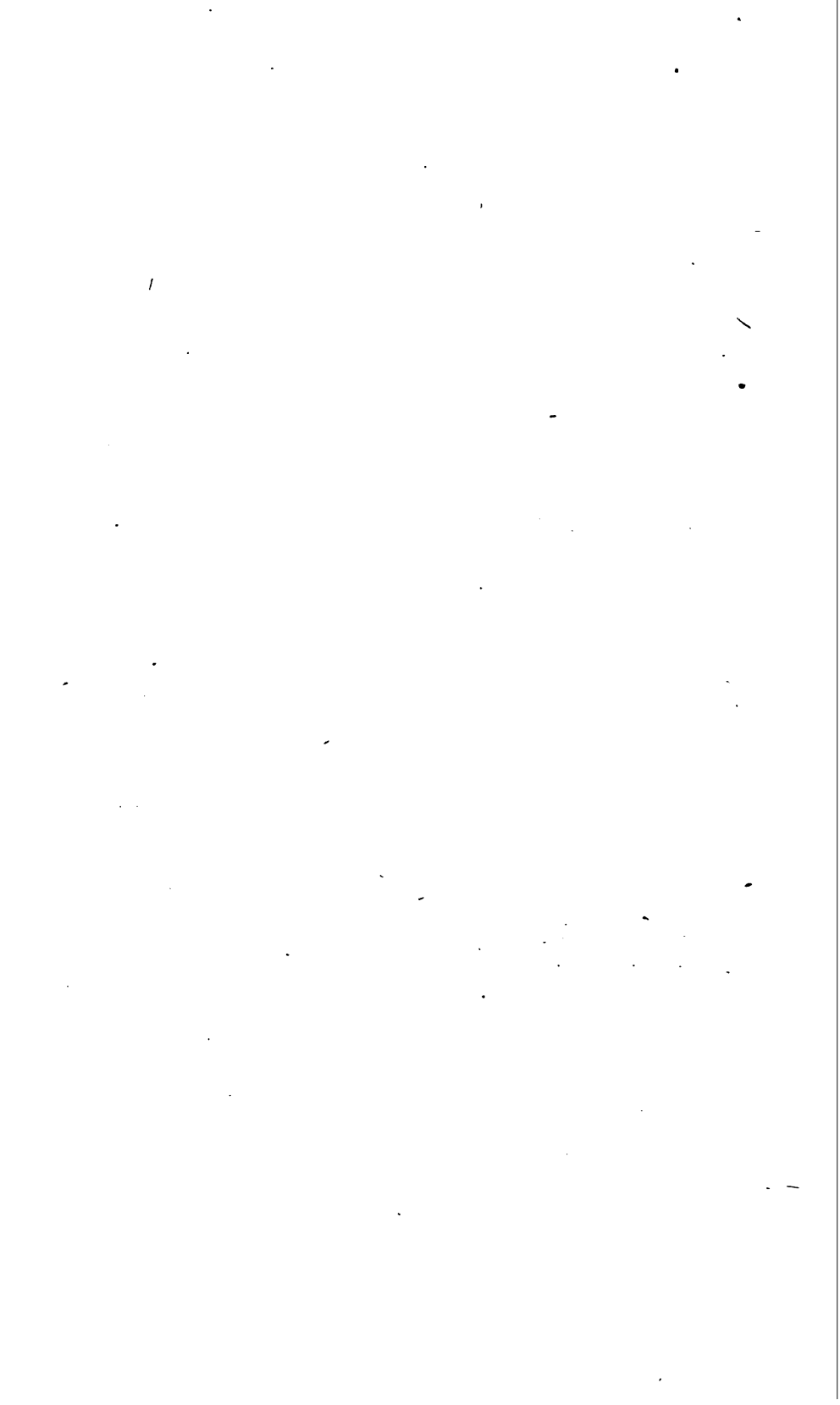












Vol. IX. December, 1911. No. 12

THE

MOTHER'S MAGAZINE.

BY MRS. A. D. WHITELEY.

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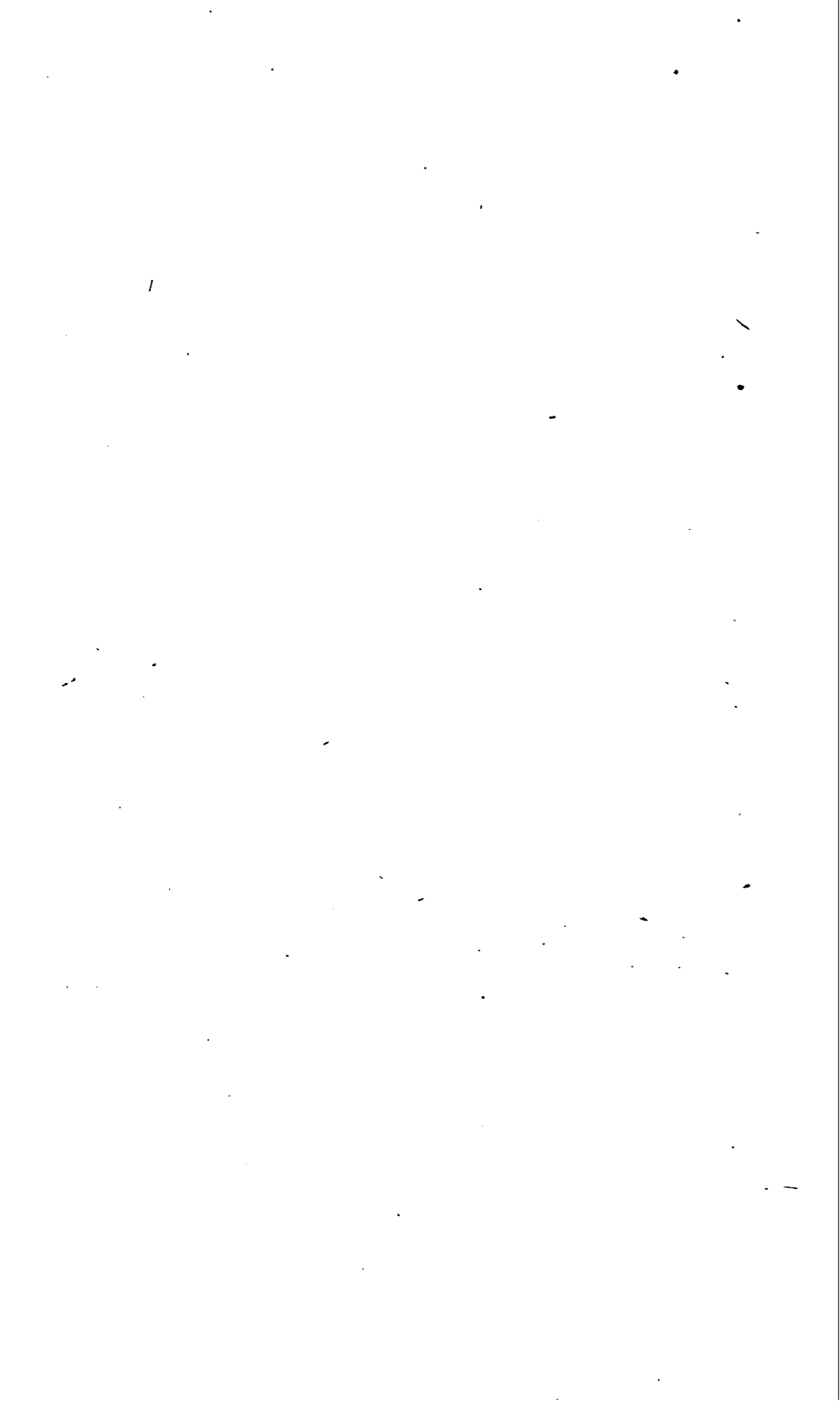
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Subscribers are requested to avail themselves of this permission to make their remittances for all arrears, and also for the advance pay for the coming year. To all who promptly comply with this request, we will send a *happy New Year*.

Subscriptions for the Mother's Magazine are received at the office of publication.

Any mother in the city may send her subscription and address to the office, by a child or servant, and the successive numbers of the Magazine shall be distributed by the carrier.

Mr. C. W. James, Cincinnati, assisted by W. M. Loring, M. Benson and James B. Smith; and L. E. Jones, Philadelphia, assisted by J. W. Whipple and D. H. P. Stern, are authorized to collect money and receive subscriptions for the Mother's Magazine.

THE
MOTHER'S MAGAZINE.

VOL. IX.

DECEMBER, 1841.

No. 12.

For the Mother's Magazine.

CONVERSION OF CHILDREN.

NO. XII.

The attention of the reader is now requested to a few thoughts respecting direct efforts for the conversion of children.

1. Our first remark is that *we should seek to follow the indications of the Spirit*. As an illustration of what we mean by the indications of the Spirit, take the following example: An individual was addressing a company of about forty children on the importance of a change of heart. While thus engaged, he observed that four of the number seemed specially interested. These four were selected as subjects of special and immediate efforts. In a short time three of them manifested pleasing evidence of a change of heart—*there was what we call an indication of the Spirit*. It was nearly the same as if a hand had appeared pointing out those children to the speaker, and a voice had said, "Direct your efforts to them; for months I have been preparing their hearts; now labor for their conversion, and your efforts shall be crowned with success." Some parents seem to think that their oldest child must be converted first, and consequently aim all their efforts in that direction, while there may exist the clearest evidence that the Spirit is, for the present, passing by the older children and striving with the younger. Wherever there are unusual tenderness of feeling, a readiness to listen and a readiness to make effort, there the

Spirit is doing his work of preparation, and there is the place for our efforts.

2. In direct efforts for the conversion of a child, the first thing to be done is *to secure the formation of a resolution, by the child, immediately to seek the salvation of his soul.* Experience and observation testify that there is no hope that a person will become a christian till he ceases to postpone the subject of religion, and forms a definite purpose equivalent to the following: "By the help of God, I will from this time make it my great object to secure the salvation of my soul." When children become anxious, they almost always quiet their consciences by the resolution "to be good;" and it is too often the case, that those who ought to know better, when a child expresses anxiety to know what he shall do to be saved, give him no better direction than "try to be good." The child should be assured that he will never become any better till he finds the Savior, and that the first thing for him to do is to seek the Lord Jesus Christ. The resolution to seek must be urged upon him till he has formed it. As a motive for its formation, the promises to those who seek should be constantly held before his mind.

3. *Now follow up the impressions which have been made.* No resolution will sustain itself, even when formed by the best hearts. How soon does the strongest resolution of the mature christian lose its vividness, and, consequently, its influence over his own conduct! How frequently does he find it necessary to renew his resolution! But if this is true of *adults*, and *christians too*, the main choice of whose hearts is towards God, what ought we to expect in the case of *impenitent children*. We scarcely expect any impenitent *adult* to persevere in a resolution to seek God without the constant aid of christians; much less can we expect an impenitent *child* to do it, who is naturally incapable of keeping any subject steadily before his mind. From the time of the formation of the resolution till the object has been accomplished, scarcely a day should be suffered to pass without a judicious and earnest effort to bring the child to the point of submission to Christ. Great pains should be taken to convince him of the deep depravity of his heart. More commonly genuine conviction of sin takes place *after* rather than *before* the formation of the resolution.

4. *Strict care should be taken to guard the child against disconcerting influences.* He must be kept from the society of gay, thoughtless companions, from light reading, and from every thing calculated to divert the mind from the contemplation of its guilt and danger. The regular studies of a school have not been found to possess this tendency; but, on the contrary, have generally been found beneficial to children under serious impressions. But the influence of thoughtless associates is, in most cases, exceedingly injurious, and is diligently to be guarded against.

5. In most cases it becomes necessary, in a short time, to lead the child to form a new resolution on higher grounds. When he first resolved he knew but little of his own heart and of the nature of the work on which he was entering. By the efforts he has made he has learned more than could have been told him at first. He now sees that his heart is hard and unfeeling, averse to God and wedded to the world. What before appeared a work easy to be done, now seems insurmountable. Here he is apt to grow discouraged, and will very likely give up without some new stimulus. Now present such passages of Scripture as the following: "Strive to enter in at the strait gate," &c. Persuade him to do this to seek with greater diligence, to pray with greater earnestness and frequency, and to give himself no rest till his peace is made with God.

6. Under such treatment the child will soon come to feel that he is completely undone by sin; that all his actions are unholy, his heart hard and unyielding, and he completely helpless. Now point him to the Savior, and urge him to an unconditional surrender of himself to Christ. "If Christ do not help you, you are lost. Give up all to him. Take him for your Master, and he will be your Savior. Take his yoke upon you and learn of him, and you shall find rest to your soul."

Should any parent object to the above course on the ground that there appears to be too much machinery about it, our reply is,—

1. It is a scriptural course. How often do we find the exhortation in the Bible, to seek God. A special promise is directed to children implying such an exhortation. "Those that seek me early shall find me." Is it not proper to urge the child to resolve

to do what the Bible *exhorts* him to do? The Bible says, "Strive to enter in," &c. Is it not proper to persuade the child to resolve so to do?

2. We consider the above course as involving a *wise adaptation of means to the end*. What is the end to be attained? It is a hearty consecration of all to Christ. But the child is not so sensible of his own condition as to make him feel his need of the Savior. He feels tender, but is not under conviction [for sin. Resolving to seek God fixes his attention upon his heart, and every effort he makes, in accordance with this resolution, goes to convince him of the true state of his affections. He finds that he has no love for any of the duties of religion. When he prays, it is as if he were speaking into the air, rather than to God. In this state of mind he is prepared to understand and feel the force of instruction on the depravity of the heart and his need of a Savior. He now also feels the *necessity* of listening to the exhortation, "Strive to enter in." Before, he saw no need of *striving*. Now he sees that a desperate effort is necessary to overcome the resistance of his depraved affections. *Striving* to enter in makes him sensible of his entire impotency, and then he is prepared for the invitation, "Come unto me, all ye that labor and are heavy laden, and ye shall find rest to your souls. Take my yoke upon you," &c. These words of the Savior, which are exactly appropriate to his *present* state of mind, would have been entirely without meaning at first.

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For the Mother's Magazine.

TRUTH.

BY THE AUTHOR OF PETER PARLEY'S TALES.

CHAPTER 2. — *Relation of truth to man : truth the friend of man, and falsehood his enemy. Shakspeare and Voltaire. Effect of a single error. The miser. The lost mariner. The true philosopher. Seductive character of error. The duty of all. The duty of mothers.*

Thus, in whatever aspect we regard the subject, truth is the great study of life. If we contemplate the faculties of man, we see that these are designed for the discovery and appreciation of truth : the mind is made for it and fitted to it, as the alimentary organs to food. Truth is the light of the world, and falsehood its darkness. Man, like the eagle, is destined to pursue his career in the beams of the sun ; if he chooses to descend from his high station to prowl in darkness with the owl, he should remember that even that ill-omened bird rebukes him, for while he forsakes his nature she follows hers. Man, by the teaching and organization of his nature, is a truth-seeker, and all his leading faculties impel him to the pursuit. Reason is made to discover truth, as the compass is designed to point out the polar star. It is a departure from man's nature, therefore, a violation of the physical laws under which he is laid, for him to seek falsehood. Were there no God, no moral law, no responsibility to earth or heaven, it is still but a fulfilment of man's real interest, duty and destiny, to follow truth with a steady eye and unfaltering footstep. If a man wishes bodily health, and vigor, and power, he must obey the physical laws of his nature ; he must seek wholesome food, pure air and active exercise : if a man wishes mental health, mental vigor, mental power, he must feed his mind with realities, and breathe the atmosphere of truth.

Truth, then, is the friend of man ; and error, falsehood, his great enemy. He who makes a true chart of life, laying down carefully the channels of safety, and pointing out with accuracy each dangerous rock and reef, and shoal, benefits mankind.

He who makes a false chart, leaving out or hiding the insidious reef, or laying down a channel of safety amid rocks and breakers, is a conspirator against his species. Thus it is that not he who has dug from the mine the greatest quantity of silver or gold, but he who has developed, and coined, and made current among mankind the greatest number of useful truths, that is the benefactor of the human race.

It is in this aspect that Shakspeare is one of the great lights of the world. How many thousand useful truths has he disclosed, and made at once enduring and familiar by the setting of poetry, parable or proverb? There is no diverging path from the highways or byways of life where we do not find Shakspeare's guide-boards telling us the right road. In contrast to him, Voltaire may be regarded as one of the great enemies of man. His mighty genius was chiefly exercised in bewildering his species, in making false and illusory charts for the voyager, in putting up deceptive guide-boards, to mislead the traveller.

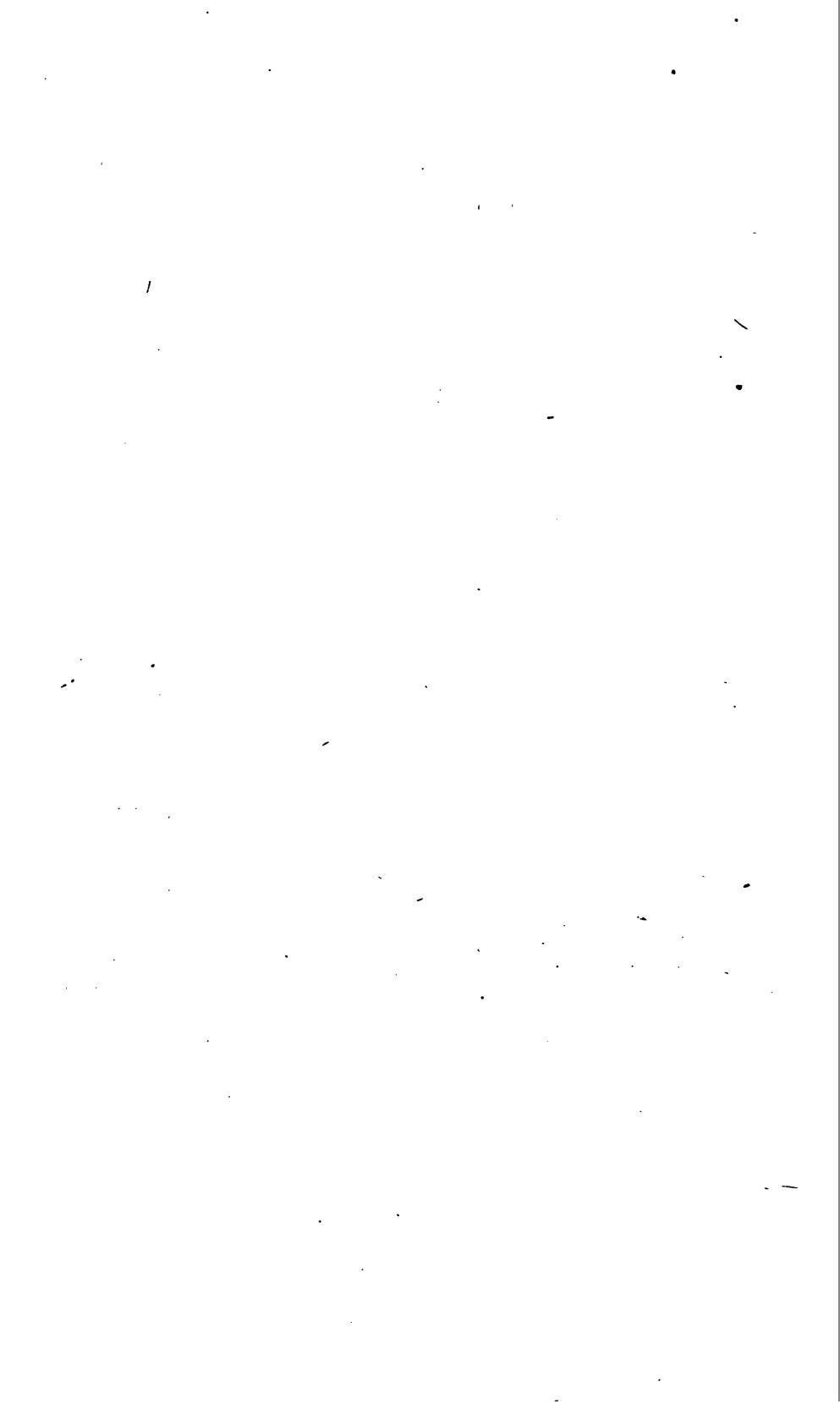
As truth is the only safe guide in life, so it is the test of character, and the basis of every thing we respect or admire in things belonging to morals or taste. Truth is the foundation of justice; the substance of honesty; an essential ingredient in friendship and love. There is no wit where there is no truth; and poetry, which is heir to the world of fiction, is worthless without a basis of truth. Sculpture, painting, and even music, formerly a sober and rational muse, but of late grown somewhat fantastic, are all obliged to borrow their chief ornaments from truth.

I am the more solicitous to press this view of the subject, that it seems to be too often overlooked. The religious obligation to follow truth seems to be the only one that is usually enforced. And this is doubtless the strong view of the subject; but still, if the pursuit of truth is essential to self-cultivation; if a person is strong in mind in proportion as he has cultivated his power of discovering and appreciating it; and if, on the contrary, he is weak and ill equipped for the action of life in proportion as he is indifferent to it or fond of falsehood; it is a point which ought to be clearly understood. Above all, it should be kept in view by those who have the charge of youth; parents,

guardians and teachers ; those who give impulse and direction to the traveller at the outset of life. Nor ought it to be forgotten by any of us, even for a moment. A single error may become the rule of life, and finally strand us upon some dreary and desolate shore, where self-reproach adds a tenth wave to the overwhelming tide of misery.

A little observation will teach us that almost every life is conducted upon some simple plan ; there is usually a single thread running through a man's actions, giving color and character to the whole texture. Take the familiar instance of the miser. Mark him well ; thin and withered in person, narrow and selfish of soul, yet he has his million. The juices of his body as well as the generous impulses of his soul are dried up. He is a walking skeleton and a moral pauper : affluent, bloated in purse, he is stricken with barrenness and poverty of soul. Like Tantalus, surrounded with waters and delicious fruits, he is still restrained from quenching his thirst or appeasing his hunger. Amid a thousand pleasures,—love, friendship, humanity, patriotism, religion,—all beckoning to him, all proffering their fruits and flowers, he has still but one joy—a yearning, restless avarice for money. And what is this but an appetite that increases as it is fed ; a hunger that is ever discontented ; a thirst that is eternally asking for a little more, and a little more ; a voice like that of the daughters of the horse-leech, which cries, “ Give, give ! ” This is the only joy of the miser, a passion which has its fearful emblem in the bituminous lake of the wilderness, burning with inextinguishable but agonizing fire. This is poverty—desolating, fearful, relentless poverty ; and yet, according to the world's phrase, the man is rich ; he has his million !

And has not this man mistaken the path of true happiness ? Has he not made shipwreck of life ; is he not cast away upon an iron-bound and savage shore, with the bitter consciousness that it is his own work ? And how is this case to be explained ? By remarking that the man missed the truth at the outset of life, and made a false principle the basis of action. “ Money,” said he to himself, “ is the great good—wealth is happiness.” This illusion was the thread running through all his conduct and weaving into the fabric of life distorted figures with ineffaceable



Mrs. G. Adams

35 Washington St.

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BY MRS. A. G. WHITTELEY,

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possessions are not confined to acres, but the whole earth is his domain. For him science pours out her wealth; for him philosophy has gathered her stores; for him history has recorded her pages; for him the mechanism of the heavens is revealed; for him the curtain of futurity is drawn aside. This is wealth, generous, ennobling, elevating wealth. It is the wealth of a mind well stored, and well regulated by the habitual pursuit of truth. It is real wealth, such as cannot be lost by flood or fire. It is the wealth of the Grecian scholar, who, in making a voyage with some merchants, was cast away upon a rocky island, the lives only of the passengers being saved. While the merchants mourned the destruction of their money and their merchandise, the philosopher consoled himself that his stores, being in his mind, were still his own.

These instances illustrate the importance of our subject in a practical point of view: they show on the one hand that error is fatal to happiness, even converting the diligence, skill and sagacity of man into ministers of evil; and on the other, that truth is like solid mason-work at the foundation of an edifice, the secure basis of happiness. And one thing more is to be remarked, that error is not always perceived and appreciated. The miser, the rich man yearning to be more rich, and forgetting other things in the greedy chace, fool though he be, is not always esteemed so. Vicious, wicked and sottish as he seems in the eye of true wisdom, he is not only wise in his own conceit, but the gaping world often look on with envy and approbation. Nay, such is the nature of the delusion, that this addled money-moth becomes the pattern of society, and he is looked upon as the fortunate man, the successful man, the happy man; and the young are called to look upon him with envy and emulation! A man who is really a wanderer from truth; one who is lost to happiness; one who is an object of contempt to true philosophy, is made the idol of society. Have those who act thus a right to sneer at that idolatry of the ancients which led to the worship of cats and onions? and might not the biting satire of the poet be applied to them—"What must be the worshippers, when a monkey is the god?"

It seems, then, that the evils of error terminate not with him

who practices it. On the contrary, they extend to others, and involve them in its delusions. It puts on a fair semblance, and wins admiration; the deceiver of darkness comes to us arrayed like an angel of light, and thus leads us astray. Accordingly we see the present generation inflated with a desire of wealth—a mad ambition of getting rich; and though in the course of providence this has been of late signally rebuked, still it revives, still it scourges society. And yet this is an illusion, a cheat, a falsehood!

Let us fortify ourselves against this and every other moral mischief by the study of truth—plain, palpable, wholesome truth. Let us seek to correct society, by bringing them back to this starting point, and warning them against every departure, every separation from the only safe guide. Let us, above all, be careful of those whose education is intrusted to our care—and see that they do not become the dupes of error, though it chance to be in fashion. Let mothers remember that falsehood, seeking the destruction of their children, often enters the door with winning smiles and seductive graces, and asks to become their guide. Will mothers trust their children to him? Will they not rather commit them to the charge of truth, even though he may come in more sober and more homely guise?

(To be continued.)

CHRISTIAN FAMILIES, WHAT ARE THEY?

We listened, not long since, to a discussion from the pulpit, the design of which was to illustrate the truth that christian families ought to be regarded as so many smaller churches. We felt at the time that the thoughts suggested by the preacher might be of service to the readers of the *Mother's Magazine*. We have been kindly favored with an opportunity to make a brief and imperfect analysis of the sermon, and, with the consent of the preacher, give it a place on our pages.

“Christian families are churches in their nature and organization. The word church signifies the house of God, and marks the property he has in it. It is a term which is applied to that body of men, throughout the world, who profess the true religion, and who are collected by the authority of God under the dispensation of his

Spirit is doing his work of preparation, and there is the place for our efforts.

2. In direct efforts for the conversion of a child, the first thing to be done is *to secure the formation of a resolution, by the child, immediately to seek the salvation of his soul.* Experience and observation testify that there is no hope that a person will become a christian till he ceases to postpone the subject of religion, and forms a definite purpose equivalent to the following: "By the help of God, I will from this time make it my great object to secure the salvation of my soul." When children become anxious, they almost always quiet their consciences by the resolution "to be good;" and it is too often the case, that those who ought to know better, when a child expresses anxiety to know what he shall do to be saved, give him no better direction than "try to be good." The child should be assured that he will never become any better till he finds the Savior, and that the first thing for him to do is to seek the Lord Jesus Christ. The resolution to seek must be urged upon him till he has formed it. As a motive for its formation, the promises to those who seek should be constantly held before his mind.

3. *Now follow up the impressions which have been made.* No resolution will sustain itself, even when formed by the best hearts. How soon does the strongest resolution of the mature christian lose its vividness, and, consequently, its influence over his own conduct! How frequently does he find it necessary to renew his resolution! But if this is true of *adults*, and *christians too*, the main choice of whose hearts is towards God, what ought we to expect in the case of *impenitent children*. We scarcely expect any impenitent *adult* to persevere in a resolution to seek God without the constant aid of christians; much less can we expect an impenitent *child* to do it, who is naturally incapable of keeping any subject steadily before his mind. From the time of the formation of the resolution till the object has been accomplished, scarcely a day should be suffered to pass without a judicious and earnest effort to bring the child to the point of submission to Christ. Great pains should be taken to convince him of the deep depravity of his heart. More commonly genuine conviction of sin takes place *after* rather than *before* the formation of the resolution,

4. *Strict care should be taken to guard the child against diverting influences.* He must be kept from the society of gay, thoughtless companions, from light reading, and from every thing calculated to divert the mind from the contemplation of its guilt and danger. The regular studies of a school have not been found to possess this tendency; but, on the contrary, have generally been found beneficial to children under serious impressions. But the influence of thoughtless associates is, in most cases, exceedingly injurious, and is diligently to be guarded against.

5. In most cases it becomes necessary, in a short time, *to lead the child to form a new resolution on higher grounds.* When he first resolved he knew but little of his own heart and of the nature of the work on which he was entering. By the efforts he has made he has learned more than could have been told him at first. He now sees that his heart is hard and unfeeling, averse to God and wedded to the world. What before appeared a work easy to be done, now seems insurmountable. Here he is apt to grow discouraged, and will very likely give up without some new stimulus. Now present such passages of Scripture as the following: "Strive to enter in at the strait gate," &c. Persuade him to do this to seek with greater diligence, to pray with greater earnestness and frequency, and to give himself no rest till his peace is made with God.

6. Under such treatment the child will soon come to feel that he is completely undone by sin; that all his actions are unholy, his heart hard and unyielding, and he completely helpless. *Now point him to the Savior, and urge him to an unconditional surrender of himself to Christ.* "If Christ do not help you, you are lost. Give up all to him. Take him for your *Master*, and he will be your *Savior*. Take his yoke upon you and learn of him, and you shall find rest to your soul."

Should any parent object to the above course on the ground that there appears to be too much *machinery* about it, our reply is,—

1. It is a *scriptural* course. How often do we find the exhortation in the Bible, to seek God. A special promise is directed to children implying such an exhortation. "Those that *seek* me early shall find me." Is it not proper to urge the child to *resolve*

to do what the Bible *exhorts* him to do? The Bible says, "Strive to enter in," &c. Is it not proper to persuade the child to resolve so to do?

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Thus, in whatever aspect we regard the subject, truth is the great study of life. If we contemplate the faculties of man, we see that these are designed for the discovery and appreciation of truth : the mind is made for it and fitted to it, as the alimentary organs to food. Truth is the light of the world, and falsehood its darkness. Man, like the eagle, is destined to pursue his career in the beams of the sun ; if he chooses to descend from his high station to prowling in darkness with the owl, he should remember that even that ill-omened bird rebukes him, for while he forsakes his nature she follows hers. Man, by the teaching and organization of his nature, is a truth-seeker, and all his leading faculties impel him to the pursuit. Reason is made to discover truth, as the compass is designed to point out the polar star. It is a departure from man's nature, therefore, a violation of the physical laws under which he is laid, for him to seek falsehood. Were there no God, no moral law, no responsibility to earth or heaven, it is still but a fulfilment of man's real interest, duty and destiny, to follow truth with a steady eye and unfaltering footstep. If a man wishes bodily health, and vigor, and power, he must obey the physical laws of his nature ; he must seek wholesome food, pure air and active exercise : if a man wishes mental health, mental vigor, mental power, he must feed his mind with realities, and breathe the atmosphere of truth.

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THOUGHTS ON MATERNAL INFLUENCE IN THE EARLY
INSTRUCTION OF CHILDREN.

God has made us capable of knowing, loving and enjoying himself for ever. He has placed us in a state of probation in which we have opportunity of learning his will and keeping his commandments: and to those who, by patient continuance in well-doing, seek for glory and honor, he has promised eternal life; but to those who are disobedient and do not obey the truth—who refuse and rebel—indignation and wrath, tribulation and anguish to every soul of man.

In his all-wise providence he has committed to our trust immortal spirits, capable of existing, and who will certainly exist, in indescribable happiness or misery, long as eternal ages last.

These immortals are so connected with our best feelings and affections that they seem as a part of our own existence, and the idea of being *for ever separated* from them is intolerable to us; yet feeling the depravity of our own hearts, and knowing they are equally depraved and exposed to continual danger from the innate corruption of their hearts, and the crafts and subtleties of spiritual enemies, (of whom they are ignorant) with the snares and deceitfulness of the wicked world in which they live. This naturally produces anxious solicitude in the mind of every thinking mother.

The first care of this immortal being devolves on her who brought it into life; in the order of his wisdom, it is her duty to nurse, nurture and train this delicate plant, and rear it for himself. Does he not say to every mother, "Take this child and nurse it for me?" He has made it our delightful duty to watch the opening bud of the human intellect, to guide and guard the thinking powers of the mind, which, if planted in the garden of the Lord on earth, and kept under the genial influence of the Son of Righteousness, will continue to expand, strengthen and display its delighted capacities throughout eternity. The near and tender connection subsisting between mother and child furnishes the mother with the influence of affection, authority and opportunity to instil instruction into the active, inquiring mind of her infant charge, as it first begins to feel an interest in the objects that daily engage its expanding faculties. It is very pleasing to

observe with what simple confidence the child rests in the affection and care of its mother; it never fancies itself in danger of injury whilst near its mother; its troubles are speedily hushed, and little difficulties removed by the soothing voice of maternal love. Hence it is not difficult to impress truth of eternal importance on the flexible and susceptible mind. If the mother is duly affected with a sense of her own depravity, and the fearful consequence of living and dying without the favor of God,—if she sees an opening eternity of endless joy or wo before her, and feels, as every enlightened mind *must* feel, that unless she be born again and become a new creature in Christ, she cannot enjoy the blessedness of the righteous, or see the kingdom of God—she will naturally feel for the condition of her offspring, knowing that they are in the same condemnation, inheriting the same depraved nature, averse to godliness, prone to pride, passion, stubbornness, and all the catalogue of the works of the flesh. How will tears of the most tender compassion flow from her eyes whilst she reflects—the child she cradles in her arms and presses to her fond heart may possibly be the subject of everlasting misery,—may possibly, by its perverse continuance in ungodliness, be banished from the God who created it, the Savior who redeemed it, and the heaven designed for it. Whilst these painful reflections occupy the mind of the mother, the spontaneous ejaculation of her heart will be, *Lord, in mercy save my child*: let the gracious influences of thy Holy Spirit early convince it of sin, righteousness and judgment to come. The gracious Lord who has said “Suffer little children to come unto me, and forbid them not,” is still the same compassionate friend of sinners, and still beholds with complacency the anxious mother, who in simple faith brings her little ones to Jesus that he may put his hand upon them and “mark them for his own.” Oh it is delightful to think that the divine Savior, who in the days of his humiliation felt so much interest in the rising families around him, and of the weakest and most simple amongst them said, “Of such is the kingdom of heaven,” is still the same. Surely we cannot suppose he feels less interest for them now that he has shed his precious blood to redeem and cleanse them from their sins—now they are his purchased property, the redeemed of the Lord, that they should show forth his praises on the earth. Surely every praying mother is furnished with strong arguments to urge her pe-

tutions that he would succeed her endeavors to train her children for his kingdom—that they may learn of him meekness, gentleness and fortitude, that his spirit may instruct their minds, and show them the meekness and loveliness of his character, and dispose them to imitate him. For although “it is his good pleasure to give them the kingdom,” yet he requires that we should ask and entreat that he would do these things for us. It greatly enhances the value of our blessings, when we recollect that God condescends to bestow them in answer to our prayers: and we are encouraged to entreat for fresh supplies, and thus prove in our own experience that He is mindful of us. Who can tell the influence of a faithful mother’s prayers? And in regard to the instruction conveyed to the infant mind, whilst information on the most familiar subjects is given to the inquisitive little pupils, to whom every day presents interesting subjects of inquiry; all around them is new and wonderful, and it is not difficult to lead their minds to God, through his various works which surround them, and to instill some ideas of the character of the Redeemer, who was led like a lamb to the slaughter, and when scourged and cruelly entreated for the sake of little children, endured the cross and bore to have his side pierced with a sharp spear to prevent them from suffering never-ending burnings. It will never be known in time, no, not until the countless myriads of the human family are gathered home to God, how many souls have been led to heaven, whose first impressions respecting God and Christ, heaven and hell, have been made on the tender mind of childhood, whilst instruction has distilled from the mother’s lips, as the dew on the tender grass. Let, then, the praying mother take courage and look up for an answer to her ardent prayers, and embrace every opportunity of conveying pious instruction—endeavoring to avoid the danger of making religion an irksome task.

———— S—y.

SHREWSBURY, England, Jan. 1841.

PRIVATE PRAYER.

Bickersteth, in his "*Treatise on Prayer*," remarks that "*private prayer is an engine of greater power than all human means put together.*" The greatest of earthly monarchs, neglecting prayer, has not the power to glorify God, benefit man, and secure his own happiness which the humble and praying christian has. The prayer of a poor, destitute, and afflicted christian, in the name of Christ, may turn the hearts of kings and princes, save his country, raise up pious ministers, secure a blessing to their labors, send the Gospel to the heathen, and advance the kingdom of Christ in the world. Prayer has an advantage above alms, and every other good work which can only benefit a few, while faithful prayer can benefit all.

"It is also a resource of which man cannot deprive you; he may despoil, blind, maim, imprison, or otherwise injure you; but he cannot keep you from prayer."

Secret prayer *makes us fruitful in every good work*. It is matter of common experience among good men, that they find themselves more or less disposed and fit for their respective duties and services according as their diligence, constancy and seriousness in secret prayer is more or less. The root that produces the beautiful and flourishing tree, with all its spreading branches, verdant leaves, and refreshing fruit—that which gains for it sap, life, vigor and fruitfulness—is all unseen; and the farther and the deeper the roots spread beneath, the more the tree expands above. Christians, if you wish to prosper, if you long to bring forth all the fruit of the Spirit, strike your roots deep and wide in private prayer. The faith and support, that strength and grace which you seek of God in secret that it may be exercised in the hour of need, God will in that hour give to you before men."

THE SCHOOL AND FAMILY DICTIONARY AND ILLUSTRATIVE DEFINER, by T. H. Gallaudett and H. Hooker. Robinson, Pratt & Co. New York, pages 220.

From a critical examination of this little volume, we are persuaded that it may be found highly useful to mothers and teachers—to those especially who have the care of young children.

The correct spelling and accurate definitions of words lie at the very foundation of classical literature. If we would have our children read intelligibly to themselves or to others, or express their thoughts, in conversation or in writing, with precision and simplicity, we must see to it that they are early and carefully taught as to the correct meaning of words and phrases. With this auxiliary in her hand, we think every mother would find that she could make her instructions in the nursery particularly pleasant and profitable, both to herself and her children.

The illustrations of the definitions, which constitute a marked characteristic of this work, contain many valuable thoughts and moral sentiments, which may be very profitably committed to the treasury of the infant mind.

Multitudes who have passed the period of childhood may find this little volume a valuable acquisition to their library, and a useful companion in their reading.

ELIZABETH THORNTON, or the Flowers and Fruit of Female Piety, with other Sketches, by "Irenæus." New-York. M. W. Dodd, 1841, pages 214, 12mo.

The work which bears this title furnishes an interesting little volume to the lovers of Christian biography. "It has often occurred to me," says the writer, "that religious biography fails of its appropriate usefulness, from the fact that only the bright and shining lights of the world are made the theme of the biographer." Christians in the more private walks of life are inclined to regard every example of this kind as too exalted for them. They feel like saying, "it is high, I cannot attain to it." The sketches here presented happily avoid this difficulty, and at the same time show that female influence within its own proper sphere—modest and retiring, yet winning, and affable, and assiduous—may become greatly instrumental in promoting the kingdom of the Redeemer. The illustrations are timely, and a book of this kind, at the present day, affords promise of special usefulness.

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